1865 1940

Souvenir Book

Diamond Jubilee

Saint Martin's Church

†

Fulton Avenue and Fayette Street

Baltimore, Maryland

St. Martin's Sanctuary—1916

Solemn Mass

In Honor of Saint Martin

SUNDAY, NOVEMBER 17, 1940

ELEVEN O'CLOCK

†

Presiding at the Throne
THE MOST REVEREND MICHAEL J. CURLEY, D.D.
Archbishop of Baltimore and Washington

Arch-priest at the Throne
VERY REVEREND F. JOSEPH MANNS, D.D.

Deacons of Honor to His Excellency
THE REVEREND LEO L. OTTERBEIN
THE REVEREND HENRY D. COLLINS

Celebrant of the Mass
THE RT. REV. MSGR. LOUIS O'DONOVAN

Deacon at the Mass
THE REVEREND E. JEROME WINTER

Subdeacon at the Mass
THE REVEREND RICHARD J. BARRON

Master of Ceremonies
THE REVEREND RAYMOND P. KELLY

Sermon by
THE REVEREND JOHN J. RUSSELL, D.D.

Pope Pius XII

His Holiness
Pius XII
Eugenio Pacelli

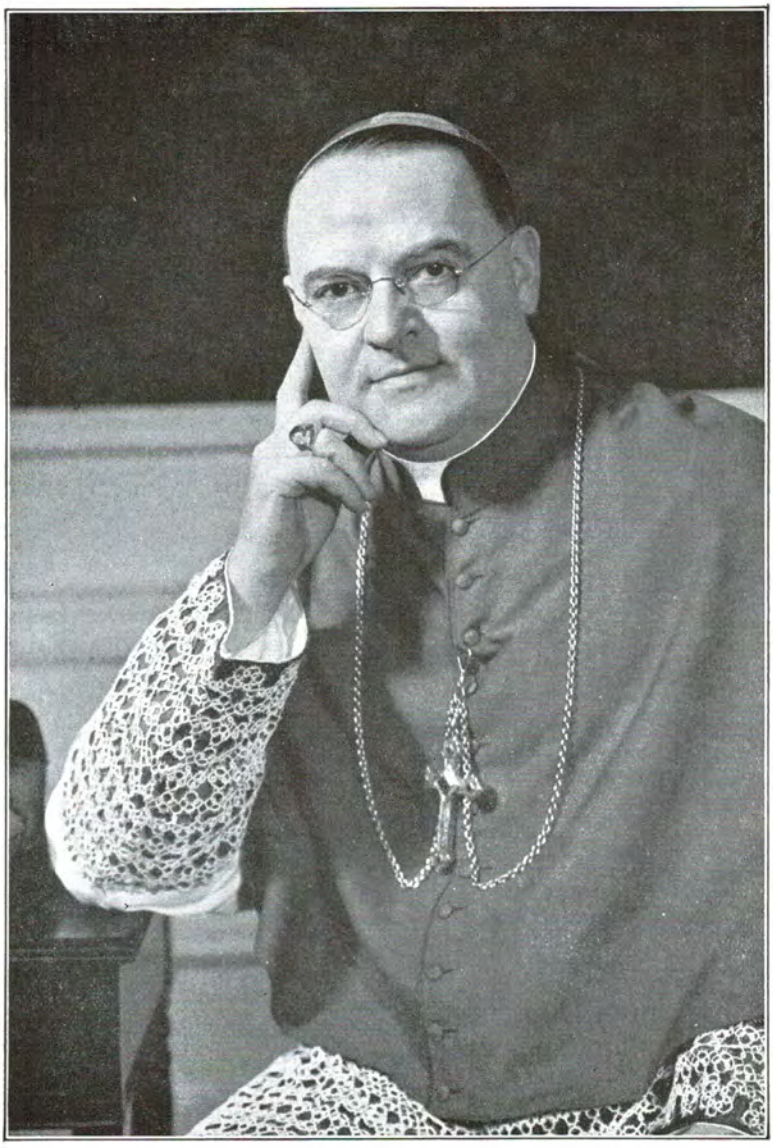
"To one who turns the pages of your history and reflects upon the causes of what has been accomplished it is apparent that the triumphal progress of divine religion has contributed in no small degree to the glory and prosperity which your country now enjoys. It is indeed true that religion has its laws and institutions for eternal happiness, but it is also undeniable that it dowers life here below with so many benefits that it could do no more even if the principal reason for its existence were to make men happy during the brief span of their earthly life.

It is proper then that, with sentiments of adoration, we offer with you thanks to God and that we raise to Him a canticle of thanksgiving: "Give glory to the God of heaven: for his mercy endureth forever."

The Lord Whose goodness knows no limits, having filled your land with the bounty of His gifts, has likewise granted to your churches energy and power and has brought to fruition the results of their tireless labors.

Having paid the tribute of Our gratitude to God, from Whom every good thing takes its origin, We recognize, dearly beloved, that this rich harvest which We joyfully admire with you today is due also to the spirit of initiative and to the persistent activity of the pastors and of the faithful; we recognize that it is due also to your clergy who are inclined to decisive action and who execute your orders with zeal; to the members of all the religious Orders and congregations of men who, distinguished in virtue, vie with each other in cultivating the vineyard of the Lord: to the innumerable religious women who, often in silence and unknown to men, consecrate themselves with exemplary devotion to the cause of the Gospel, veritable lilies in the Garden of Christ and delight of the Saints."

From the encyclical letter "Serum Laetitia" of Pope Pius XII to the American Hierarchy.



MOST REVEREND MICHAEL J. CURLEY, D.D.
Archbishop of Baltimore and Washington

Archbishop's House
408 N. Charles Street
Baltimore, Md.

June 21, 1940

Rt. Rev. Louis O'Donovan,
St. Martin's Rectory,
Baltimore, Md.,

Dear Monsignor:

I congratulate St. Martin's upon its seventy-five years of service to God and its eight thousand people.

I think of its four Pastors, of whom three have worn the Roman purple of the Papal Household, and one raised to the episcopal dignity.

I know of the thirty-six assistants who served your parish and the twenty priests who came forth from St. Martin's as their parish mother to work in other parishes.

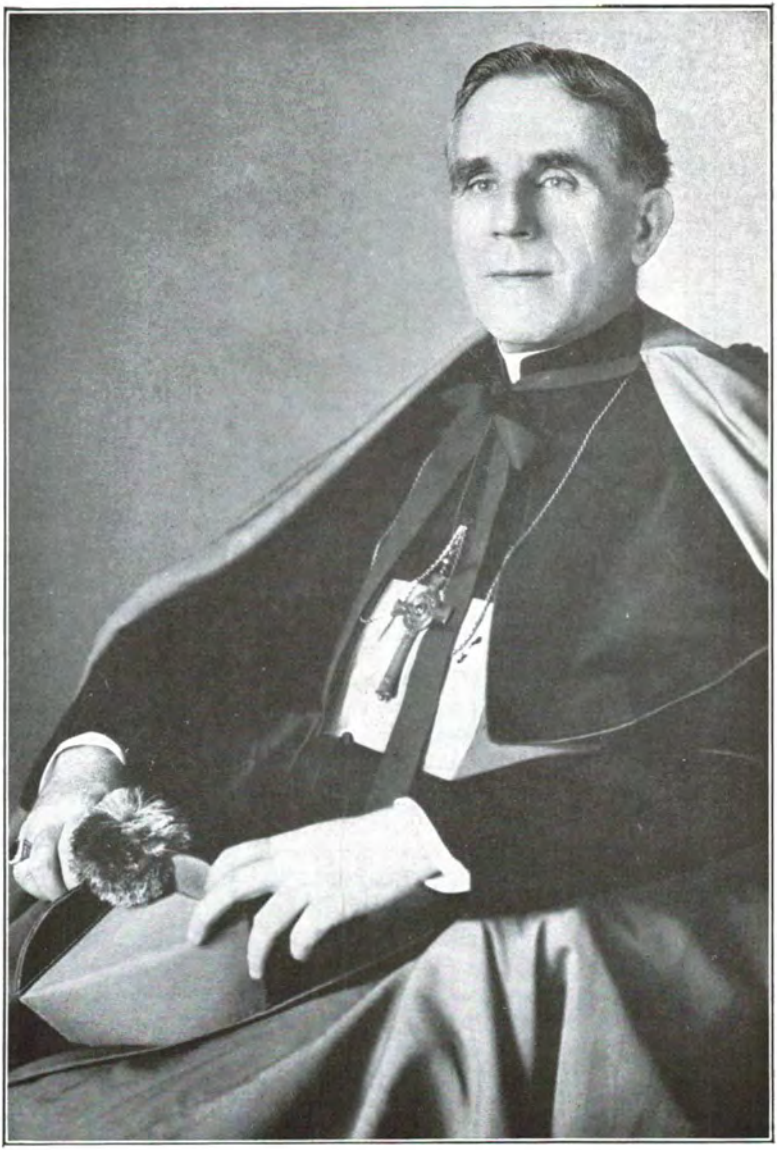
I bear in mind the Brothers of Mary who in the past taught your boys' school and the twenty-nine Sisters of Charity who now teach in your schools, Elementary, Junior High and Senior High, thirteen hundred in all.

I visualize your devotional church and its orderly services, your eight Sunday Masses, your convenient week day Masses, your thirteen hundred members of the Holy Name Society, your Sodality of one thousand members, your Holy Hour, your Ladies of Charity and their poor.

May the good God bless you—Priests and Faithful—and may the story of St. Martin's as herein told by your Pastor be read and remembered, and that the good deeds and virtues of your parents of by-gone days be reproduced by you, their sons and daughters, in St. Martin's parish these days.

+Michael J. Curley

Archbishop of Baltimore
and Washington



MOST REVEREND JOHN M. MCNAMARA, D.D.
Auxiliary to the Archbishop and Vicar General of the Archdioceses of Baltimore and Washington

John M. McNamara

Born in St. Joseph's Parish, Baltimore, his first teachers were the Xaverian Brothers of his parish school. After studies at Loyola High School, Loyola College and St. Mary's Seminary, he was ordained June 21, 1902, by the late Cardinal Gibbons.

From a year as pastor at Chestertown and Rock Hall, Diocese of Wilmington, he was recalled for the pastorate of Benedict and Solomon's Island in Southern Maryland. In 1908, after a brief appointment as assistant at St. John the Evangelist, Baltimore, he was made pastor of the joint parishes of St. Stephen, Bradshaw, and St. Francis, Abingdon. While serving as Assistant at St. Patrick's in Washington he was selected by the Cardinal to establish the parish of St. Gabriel at Petworth in the Capital city. In this assignment, he continued to win the respect and admiration of his people by his zeal and ability. The Archdiocese owes to his judgement and good taste its finest parochial establishment.

Consecrated Auxiliary Bishop of Baltimore, March 29, 1928, he has ably assisted his ordinary in many phases of diocesan duty, serving as Vicar General of the Archdioceses of Baltimore and Washington.

Memento Dne Omnis Mansuetudine Ejus

Introduction

It is said that great oaks from little acorns grow. One would naturally expect that a church following this rule would start in a small way and grow with the community. Yet the strange fact is that St. Martin's seems to have been born full grown. It is one of the few among the older city churches that has never had to change its location or enlarge its original seating capacity. Judging from the turnout for the laying of the cornerstone the Catholics of Baltimore must have felt even then that St. Martin's was destined to play a major part in the religious life of the city. In support of this statement we quote from the Catholic Mirror published weekly at the time.

"The demonstration held Sunday, July 9th, (1865) at the new site of St. Martin's Church was one of the most imposing ever made within the limits of the city. At 2:30 the Societies of St. Michael's Church took up the line of march for St. Peter's. Arriving at St. Peter's the procession which by this time reached two miles and occupied one hour in passing a given point was halted to await the arrival of Most Rev. Archbishop Spalding.

"The Most Rev. Archbishop and forty clergymen in ten carriages then joined the procession. A guard of honor was formed of the members of the Young Catholic Friends Society and the Beneficial Societies of St. Patrick's, St. John's, St. Vincent's, St. Ignatius, St. Joseph's and St. Peter's churches. In the line of procession were ten bands that added much to the occasion by their sweet strains. We express our gratification to Mayor Chapman who so kindly gave permission to have music.

"Arriving at the site the clergy went in procession to a large wooden cross marking the spot of the grand altar. Here His Grace addressed the multitude that numbered at least 35,000. He expressed joy that a new church was being raised to the glory of God under the patronage of St. Martin. The Saint, he said, belonged to three great nations as he was born in Germany, educated in France and was related to St. Patrick.

"The collection was then made, and though it was impossible for the gentlemen having the matter in charge to penetrate the dense crowds the receipts amounted to one thousand dollars.

"The stone was next blessed and in it placed a box containing some currency of the day, a list of those who contributed, and copies of the Catholic Almanac, The Catholic Mirror, The German Catholic, The Daily Sun, and The Gazette. The Latin inscription read as follows:

VII Id. Julii A.R.S. MDCCCLXV
Ill'mus ac Rev'mus Martinus Joannes Spalding
Archiepiscopus Baltimorensis
Hujus Ecclesiae D.O.M. sub titulo ac patrociniis
Sancti Martini dedicandae
Permagna cleri populique astante caterva
lapidem primarium posuit
Summo Pont. felic. regnante Pio IX
Horum Statuum Praeside Andrea Johnson
Marylandiae Gub. Augusto W. Bradford
Urbis Baltimorensis Magistratu
Majori Joanne Lee Chapman
Ecclesiae Architecto Eben Faxon
Pastoribus Ecclesiae designatis
Eduardo McColgan, Joanne Foley

Rt. Rev. Msgr. Louis O'Donovan
Pastor

Parish History

By the Pastor

IN essaying to record some of the happenings in St. Martin's parish, Baltimore, during its existence of seventy-five years, 1865 to 1940, one must give first his reason, then show his plan, and finally the source of his information. After climbing a hill, what is more natural than to stop for a breath and a view backward—and maybe a glance toward the future?

So, in the seventy-fifth year, the Diamond Jubilee of St. Martin's, we wish our parishioners to look backward hastily and recall the journey made—with its struggles and successes and lessons for the future.

The plan is to treat very briefly only the first fifty years under Father Foley and Father Broydrick; but more detailedly the last twenty-five years under Father Doory and Father O'Donovan. The reason for this is that few now living remember Father John Foley; and, indeed, not very many remember Father Broydrick; because Father Foley started the parish in 1865, and Father Broydrick took charge in 1888. And I dare say very few, especially ladies, will admit acquaintances that long ago.

Another reason for being brief about the first fifty years of the parish is that its history for those years has already been charmingly written and published in the Golden Jubilee book by Brother John Garvan. And I shall not give you "twice-told tales." However, a short resume, first of Father Foley's pastorate, 1865-1888, and then of Father Broydrick's 1888-1915, is necessary for background.

As God can bring good out of evil, so He gave birth to St. Martin's from a Civil War camp—just west of Monroe and North of Baltimore Streets.

These memoirs have been gathered from dusty tomes: Baptism records, Marriage records, death registers, pew-rent books, old ledgers, Sunday notice books, St. Martin's Journal—and the tablets of one's own memory—as I have known rather intimately the three former pastors of St. Martin's.

RT. REV. JOHN S. FOLEY, D.D.

FIRST PASTOR—1865-1888

Father Foley was born in Baltimore, November 5, 1833; graduated from St. Mary's College, Paca Street, July 15, 1850; and was ordained in Rome, November 20, 1856. He served at St. Brigid's, Baltimore, at Ellicott City, and St. Peter's Baltimore. On July 9, 1865, Archbishop Martin John Spalding laid the corner stone of St. Martin's, Fulton Avenue and Fayette Street, and Father John Foley was its first pastor. This position he held for twenty-three years, being then made Bishop of Detriot. Where he got the courage and the cash to erect so large a church at that time, on the edge of town—just after

the Confederates of Baltimore had lost so much—is a mystery to all. But he seemed to have invoked divine guidance and grace on his venture; for on November 10, 1872, a Mission was opened in St. Martin's, with four Masses daily, and afternoon and evening services besides. Perhaps it was for soldiers, as a hand-bill of the Mission announces Confessions from 5 a.m. to 12, and from 2 to 10:30.

Another early notice says that on Christmas day, 1878, the first Mass (Solemn High!) was at 4, the second at 6:30, a third at 8:30, and another Solemn High at 10:30.

An old announcement book for 1882 gives notice that Corpus Christi was then a feast of obligation (abrogated by the Third Plenary Council,) with Masses at 6, 8:30, and 10:30. During that summer, High Mass on Sundays was at 8:30, and a Low Mass at 11:00, and Vespers at 6:00. So Baltimore summers even then were hot!

On Ash Wednesday, 1883, ashes were imposed before the 8:30 Mass. All Fridays of Advent were then fast days of obligation—as an old record tells. Does this prove that we today are better, or worse? On Christmas day, 1883, the first Mass was at 4:30, the second at 6:30, the third at 8:30, and High Mass at 10:30. Our people today prefer midnight to 4:30.

Our list of those who rented seats in St. Martin's in those days starts with November, 1882. The first name is Mrs. James Simpson, Gilmor and Fayette Streets, pew No. 1. The second is Miss Reeds, Baltimore and Calhoun Streets, who paid $50 a year for more than ten years. Pew No. 2 was rented for ten years at $50 by Thomas A. Campbell, 1800 W. Fayette Street. John C. Muth rented half of pew No. 6; Eliza Jenkins of St. Paul Street rented No. 9 for ten years. James Carroll, Joseph Riddlemoser, M. Coolahan, James H. McFee, William Heinekamp, J. D. Hiskey, W. H. Plunkett, T. A. Carroll, Mrs. Katzenberger, W. H. Cook, Augustus Slunt, Bernard Roden, Mrs. J. J. Barrett, Adolph Prevost, Miss Catherine Barrett, are few of the many who rented pews or seats over fifty years ago.

Church music in those days was gorgeous and arousing. In our choir performed Professor Jean Schaefer, Miss Jennie Rinn, Mr. Louis Hofstetter, and Mr. Fred Linhard, organist.

There was a Choral Society, too. Masses sung were by Beethoven, Haydn, Mozart, Weber, Himmel, La Hache, et al. Mrs. Rosalie Saxton sang soprano; Mrs. Katherine Heinekamp, alto; Mr. Foley Kisky, tenor; and Mr. Charles Muth, bass.

The Stations of the Cross were donated by several members of the parish. The Sodality gave the statue of the Blessed Virgin; and Miss Laura Stewart gave the statues of St. Joseph and St. Anthony.

From the early days of our parish, St. Martin shared his cloak with the needy. In 1871 these gentlemen were officers of the St. Vincent de Paul Conference of St. Martin's parish: Mr. John P. O'Ferrall, President; Mr. James P. Healy, Vice-President; Mr. Charles A. Murphy, Secretary; Mr. James M. Malloy, Treasurer; Rev. Thomas Broydrick, Spiritual Director.

As all work and no play makes a dull boy—in Father Foley's time the Young Catholic Friend Society held an excursion to Point Look Out and Norfolk. Quite a jaunt, indeed, in order to raise funds to shoe and clothe our poor children.

The sons of the "Island of Saints and Scholars" seem to have been alert in early St. Martin's; and the Ancient Order of Hibernians was organized under Father Foley, with these officers: Mr. M. J. Daneker, Mr. James Foley, Mr. Frank Hannan, Mr. William J. McDonald, and Mr. Thomas A. Moran.

Our ladies, too, wished to show their loyalty to the dear Old Green Isle. So their officers were: Mrs. Julia McDonald, President; Mrs. Mary Gill, Financial Secretary; Mrs. Mary Murray, Recording Secretary; Mrs. Margaret McGuinness, Treasurer.

In 1882 the Catholic Benevolent Legion was chartered in our parish, with officers as follows: Mr. Joseph I. McMahon, President; Mr. Thomas A. Moran, Vice-President; Mr. James

Malloy, Secretary; Mr. J. A. Kirscher, Treasurer; Mr. Henry D. Dietz, Collector.

Here again our good women imitated our men, organizing the Catholic Women's Benevolent Legion in 1882. The officers were: Mrs. Mary Malloy, President; Miss Ella Bruggy, Vice-President; Mrs. Maconachy, Chancellor; Mrs. Regina Hillman, Secretary; Mrs. Jennie Perkins, Treasurer; Mrs. Annie Murphy, Orator; Mrs. Lily McCoy, Collector; Miss Regina Manley, Marshall.

In good measure again, the ladies started St. Martin's Sewing Society, and the ladies elected to office were: Miss Annie Healy, President; Miss Mary Carroll, Vice-President; Miss Alice Donnellan, Secretary; Miss A. E. Carry, Treasurer.

These few names and dates from the long ago will suffice to give our present-day parishioners an example of the zeal of their forefathers in St. Martin's—and perhaps inspire emulation and imitation. They show also the comprehensive view of our first Pastor; for societies are like filling stations and repair mechanics—they keep the machinery of the parish running well.

The writer could recount many gripping stories he heard "Father John" tell of the old days; for he was keenly interested in the town life and the people. Catholics were hated by bigots then, as now. He told of the "Blood Tubs"—men who poured the blood of an ox into a tub on election days, threw a man into it—then sent him out among those they wished to scare from the voting poles! And in Father Foley's days, "Know Nothings," "Molly McGuires," "Awl Boys," etc., were realities in old Baltimore and in St. Martin's parish.

But the Catholics, too, knew a few tricks to gain influence. Bishop Foley told how, when Governor John Carroll was running for election, Catholic politicians of St. John's parish gave the candidate a greater plurality than there were votes in the entire ward! "An egregious mistake," admitted Father John. Bishop Foley was large, easy-going, benevolent, the kindest person living—but a poor beggar, accountant and historian.

So Father Broydrick had to pay off a debt which his predecessor left on the parish. This accounts for our present limited property space, which forty years ago could have been easily and cheaply increased.

RT. REV. MSGR. THOMAS J. BROYDRICK

SECOND PASTOR—1888-1915

Father Broyderick was born on Prince Edward Island, but but studied at St. Charles College, Maryland, and at St. Mary's Seminary, Baltimore.

He was the assistant at St. Martin's from 1882 to 1888, when he succeeded Father John Foley, that year made Bishop of Detriot.

Father Foley's life has been literarily written by Brother John Garvan, formerly a teacher in St. Martin's Boy's School.

As often happens to newly-appointed pastors, his predecessor left him a fair-sized debt; but Father Broydrick was a capable business man and soon cleared off the incumbrance. He seems

to have found out that the new broom sweeps clean; and he started to build up the parish structures as soon as paid bills allowed.

First among his ventures was deepening the church basement 3 feet. Then came "Foley Hall," just to the southeast of the church, which cost $20,000. In this building were a heating plant, bowling alleys and pool rooms, meeting rooms and a top-floor gymnasium hall. Recreation and pleasure reigned here in the evenings for many years.

Next came the 150-foot church tower at the northwest corner of the church. Built of grey stone, 150 feet high, and costing $16,500, it leads to the two galleries and houses two bells. Then there was a general enlarging and beautifying of the church, at a gross cost of $100,000. The new vestry and sacristy for priests and altar boys, on the east end of the church, cost $18,000. A new and delightful treatment of the sanctuary was planned and happily finished under Father Broydrick's practiced management and prudent financing.

The ten panels of the east wall of the sanctuary were made by Joseph Sibbel of New York City. Molded in clay and cast in plaster-of-paris, they are colored to imitate ivory.

The five lower panels portray, from left to right of observer, the sacrifice of Abel; next, that of Abraham; on the extreme right, Melchisedech's sacrifice; next to the left, the Last Supper; and the Crucifixion of our Saviour in the center.

In the upper half is portrayed Christ's Ascension in adjoining panels, the Apostles on the spectator's right, and our Lady and the Holy Women on the left. The outlaying panels show the major and minor prophets, Jeremias being the central figure of the right-hand panel, and Daniel in that to the left.

Under the guidance of their spiritual director, Father John Norton, then an assistant at St. Martin's, the Sodality gave $4,000 for the 75-foot white marble sanctuary rail and two large electric candelabra. This new rail was placed three feet farther from the altar than the old one had been.

THE OLD FACADE OF ST. MARTIN'S CHURCH. FROM A PHOTOGRAPH TAKEN IN 1888.

From Meyer of Munich came the ten windows in St. Martin's church. Two portray Saint Martin, two Saint Patrick, and two Saint Vincent de Paul, founder of the Sister of Charity.

The first window of the Blessed Virgin represents her Annunciation and her Presentation in the Temple. The second window shows the Visit of our Lady to Saint Elizabeth; the upper half portrays the Birth of our Lord.

The third window portrays Holy Family scenes—one at home in Nazareth; the lower one, the Christ Child at twelve years among the doctors in the temple.

Near the confessionals is the window of the Good Shepherd and the Prodigal Son. Then comes Saint Martin cutting his cloak for the beggar. In the lower half he is curing the sick.

The western-most window on the south wall of the church shows Saint Patrick preaching and baptizing.

Next eastward is Saint Vincent. In the upper half he is teaching school; and in the lower half, visiting the Sisters of Charity and the orphans.

The central, south-side window represents Jesus changing water into wine at His mother's petition at the Marriage in Cana; while in the upper part He blesses little children.

In the new tower, i.e., the belfry tower, is the Baptistery. Though not beautiful, it has one sight of loveliness—the stained-glass window given by Miss Agnes Woods. Christ is portrayed in manly potency and sweetness, being baptized by St. John Baptist. Here, too, is a large mural tablet giving the names of St. Martin's four pastors in seventy-five years.

ST. MARTIN'S DAY NURSERY

Though a builder and a financier, Father Broydrick was also a vigorous preacher, a thoughtful friend, and a kind father to the needy. This last was evidenced by his originating St. Martin's Day Nursery. It was built on the southwest corner of

Fayette and Payson Streets, partly with bricks and stone from the old church tower. The ladies of the parish were to furnish the building, and the Bon Secours Sisters, who had been welcomed to the parish by Father Broydrick in 1882, were to furnish the site and service. This nursery would enable working mothers to leave their children in safe keeping while they went to work.

Father Broydrick's "Life" says that the stipulation regarding the Nursery was, that the ground and the surrounding lot should pass into the possession of the parish as soon as the building was completed.

In 1908 donations for the Nursery amounted to $1,555; entertainments brought $1,880; collectors realized $255. In 1910 donations amounted to $347; picnic and party, $467. By 1915, $10,000 was raised to enlarge the building; and annually a bazaar was held by the parish for its benefit. As late as August, 1915, Ursula Carney, Mary Cuddy, Theresa Spraker, Irene Duffy, and Catherine Ahern, made $72 by a street fair. And again Dorothy O'Neill, Catherine O'Neill, and Mary Mulcahy made $175 by a street fair for our nursery. So, by fairs, donations, and collections, gradually the debt was paid.

In September, 1931, St. Martin's Day Nursery gave the Bon Secours Hospital the use of the unused upper rooms of the Nursery, that the Hospital might therein open up a children's clinic—a real parish need!

In 1897 the Consolidated Railways planned to run tracks west on Fayette Street from Gilmor to Monroe, and out Monroe to Druid Hill Park. But Father Broydrick got his friends to work:—Dr. Saxton, John S. Healy, Adolph Prevost, Adreon Hughs, Michael Reed, James Carroll, John Fahey, M. J. Healy, and John Duffy, and successfully resisted the project.

Father Broydrick's fearlessness in righteousness was shown in 1900, when he wrote publicly a criticism of Mayor Hayes for an anti-Catholic address His Honor had made. And some

months later Father Broydrick appeared in a second open letter, replying to one Reverend Mr. Aiken's attack on Catholic missions in China.

This same year St. Martin's ran a mission for non-Catholics, preached by Father Doyle, Redemptorist. The first week 900 men (the number of non-Catholics is not known) attended and received the Sacraments; the second week, 1,300 women attended.

St. Martin's bells, lately recast by the McShane Company, were blessed by Bishop Foley of Detroit, October, 1897. Father John Boland, pastor of St. Vincent's, preached.

A startling episode occurred in 1900. During an entertainment in Foley Hall, when 150 people were gathered on the top floor, fire broke out in the lower part of the building. As there were no fire-escapes, there was considerable criticism of the management. But happily no serious injury resulted; and soon after a proper fire-escape was installed.

Most people are interested in finances—for money talks a universal language.

Father Broydrick had been in business before studying for the priesthood; and, after being installed as Pastor he soon had the parish revenues in an excellent condition. From old account books we see that in 1888 the sexton was paid $10 a week. And that year the church spent $592 for coal. The City of Baltimore was paid $750 for paving; the Pope's collection amounted to $60; and the four Brothers teaching our school were paid $1,500 for that year's services. In 1890 the choir was paid $778. In 1890 the receipts from pew rents were $4,800; Offertory, $2,400; a Fair, $5,700; a Festival, $1,100; from School, $1,100.

In 1895 a Fair brought in $4,000; the Male Academy netted $2,000; the Female Academy brought $299.

In 1899 is found the first record of any salary paid the Sisters for teaching—$250.

The 1901 expenditures were: for Clergy, $2,400; for Brothers, $1,875; for Sisters, $1,600.

By 1902 the Offertory collections forged ahead of pew rents; the former being $4,700, and the latter, $4,500. Total receipts for 1902 were $17,000.

In 1903 a May festival netted $3,400. The year's receipts were $19,000.

This was all very encouraging to Father Broydrick, bespeaking the confidence and cooperation of the parishioners. Our Lord's words, "The poor ye have always with ye," were still true; for in 1903 the St. Vincent de Paul Society of the parish spent $900 on our needy.

Looking back we find that Father Broydrick when made pastor, shouldered a debt left him by Father Foley, of about $40,000. By 1898, i.e., within ten years, he had paid off this debt—the income for that year being $14,000.

In 1900 there were 216 Baptisms, 40 marriages, 93 deaths, 307 boys and 308 girls in school; 592 in Sunday School.

In 1903 there were 196 Baptisms, 49 marriages, 116 deaths, 301 boys and 322 girls in school; 838 in Sunday School.

In 1906 there were 14 Baptisms of adults and 196 of infants; 24 adults confirmed and 227 children; 62 boys and 60 girls received First Holy Communion. There were 31 mixed and 27 Catholic marriages; deaths of 102 adults and 32 children; 344 boys and 371 girls in school. The Brothers were paid $2,000; the Sisters, $1,360. (Is it a more difficult job to teach boys?)

In 1907 there were 18 adults baptized; 360 boys in school, and 376 girls. There were five Sunday Masses and one daily Mass.

Another advance of adult Baptisms was shown (which likely means converts) to 29, and 233 infants. The school boys had increased to 370 and girls to 405.

By January, 1906, St. Martin's was out of debt. But Father Broydrick then started the 150-foot tower—which cost $16,500.

In 1906, First Communion in St. Martin's was made by 62 boys and 60 girls. 600 children marched in the afternoon May Procession.

In 1909 St. Martin's pew rents brought in $4,600; Offertory Collection, $6,000. The Sanctuary Society collected $1,200—making a total of $14,000 for the year.

In 1911, 475 children received their First Holy Communion.

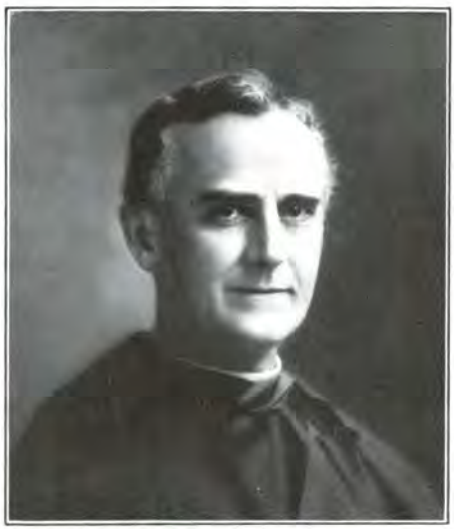
In November, 1912, the main altar was rebuilt, the 10 bas relief panels were installed in the sanctuary, and 10 windows in the Church. A marble communion rail was built, the sanctuary enlarged and adorned with a white mosaic floor; the sacristy was enlarged, and the basement refurnished.

In 1910 the parish gathered $9,700 for improvements; and the next year, another $9,000.

In 1913 the total parish income was $18,800; and in 1914 it was $15,000.

These sums were spent mostly in enlarging and beautifying the church, as follows; the new sacristy cost $8,000; new altars, $5,200; new stucco panels in the sanctuary, $5,200; 10 new windows, $7,000; sanctuary rail, 2,000; seats, etc., $4,600.

Finally, for 1915, the year of Father Broydrick's death, his report is as follows: 1,750 men; 2,030 women; 1,400 children; Holy Name 350; Sodality 280; Holy Hour 850; 26 baptisms of adults; 227 of infants; 42 Catholic and 48 mixed marriages; 4,100 made Easter duty; 425 boys and 471 girls in school; 33 adults and 337 children confirmed. Total receipts for the year were almost $20,000; insurance carried was $69,000.



REV. FRANCIS P. DOORY

THIRD PASTOR—1915-1918

To succeed the judicious, hardworking, kindly, Monsignor Thomas Broydrick, was very difficult. Paradoxically, to follow a neglectful pastor is easy, as improvement is readily effected, appreciation of parishioners won, and cooperation promptly gained. But, to carry on all of Father Broydrick's activities meant devoted toil, ceaseless labor. Yet "Where there's a will, there's a way," and Father Francis Doory had that good will.

Coming from Elk Ridge parish, seven miles southwest of Baltimore—with gentle zeal, burning charity, and practical piety, this new guide and father soon reassured and won his parishioners. Their cooperation is evidenced by increased attendance at divine services; for, by April, 1916, Father Doory found it necessary to rent five instead of only four seats in each pew.

The precision and orderliness of the new pastor is evident by his beautiful, clear handwriting in the records he kept.

With a pastor so finely devout, especially to our Blessed Lady, charming May processions were held out of doors in 1916—marching up Fulton Avenue to Lexington Street, back to Baltimore, and into the church. The middle aisle was reserved for children paraders, and the side aisles for parents and friends.

Week day Masses in June, 1916, started at 6:15, and Sunday afternoon Benediction was changed from 4 to 5, and then to 5:30, apparently trying to escape the heat and secure a larger attendance. Hot summer weather likely motivated an excursion to Tolchester, at 25 cents per passenger.

Small street fairs for our poor became rather common; and a picnic was enjoyed. Fairs for St. Martin's Day Nursery, too, were held by our parishioners.

Because of an epidemic of contagious disease among children of the city in September, 1916, children under thirteen years of age were temporarily excused by Bishop Corrigan from attending Sunday Mass. However, school reopened September 25 for seventh grades and higher. This was in accordance with a ruling of Health Commissioners.

GOLDEN JUBILEE

In St. Martin's Sunday, November 12, 1916, our parish celebrated the fiftieth anniversary of its foundation. It had paid off all its indebtedness and was consecrated on the day before St. Martin's Day, November 11, 1916. Tickets of admission to the ceremonies were given pew holders; and they were asked to decorate their houses on the occasion; and books descriptive of the event were sold for one dollar each.

That year, Christmas Day Masses were at 5, 6, 7, 8, 9, 10 and 11; and the 5 o'clock was a Solemn High Mass. On New Year's Day, Masses were on the half-hour: 5:30, 6:30, 7:30, 8:30 and 9:30.

This winter one of the greatest blessings that can come to a parish, was undertaken—a visitation of the homes of the people, to find out whether they were good, bad, or indifferent; and then to apply spiritual remedies. As usual, it showed a larger number of people in the parish than had been expected. Seminarians did the visiting.

Out of sight was not out of mind with the grateful children of Monsignor Broydrick. So on June 10 a life-size marble statue was erected over his body in Bonnie Brae, near the Edmondson Avenue gate.

Divine services during the winter of 1917-1918 were at 6, 7:15, 8:30, 9:45, and 11 o'clock. Also, a 9:15 Mass was said in the basement for school children. That winter Midnight Mass was allowed.

St. Martin's congregation was asked to pray for the repose of the soul of its first pastor, Most Reverend John Foley, D.D., who died Bishop of Detriot, January 5, 1918. Thus the first pastor outlived the second by more than two years; and on January 30 a High Mass was sung for his soul.

Life and death run close together—so, on May 19 of the same year, young Father Jerome Winter, a St. Martin's school boy, celebrated his first Solemn Mass in St. Martin's. Also, on June 18 Father Ferdinand Wheeler, S.J., another son of St. Martin's, sang his first High Mass in our church. The angel of Death that summer took to a better world one of our favorite school teachers—Sister Stella. And finally, on November 24 of that fateful year, our prayers were asked for repose of the soul of St. Martin's third pastor, Reverend Francis Doory.

In an all too-short three years, this pious, peace-loving, devoted shepherd had finished his work in his Master's service. However, the three annual reports that Father Doory sent to the Cardinal, manifest the good will and success of his labors in St. Martin's.

Seven thousand parishioners were recorded January 10, 1916. Of these, nearly 5,000 made their Easter communion. There were 863 children in school; 1,000 in the Holy Hour; 1,025 in the Senior Holy Name Society; 300 in the Junior Holy Name Society; 1,000 in the Sodality; 30 ushers; 38 members of the Conference of St. Vincent de Paul; 50 in the Sewing Society.

Father Doory's report for 1917 is as follows: Population, 7,250; Made Easter duty, 5,300; School, 882; Senior Holy Name, 1,200; Junior Holy Name, 350; Sodality, 1,350; Holy Hour, 1,200.

The annual report for 1918 was made out by Father Carroll Smyth, first assistant in St. Martin's, as Father Doory died a month and a week before the end of the year.

The report gives a sudden and questionably large increase of the general population over the previous year; namely—3,500 men; 4,500 women; 1,100 children; 7,000 made their Easter duty; 250 children in public schools; 985 children in St. Martin's school; 955 in Holy Name Society; 2,100 in Holy Hour; 2,000 in Sodality; 29 adult baptisms and 250 infants; of 111 marriages, 48 were mixed; 102 funerals of adults and 22 of children. It was the year of the "flu" epidemic.

As I said—it was difficult to succeed and show progress after Monsignor Broydrick's fine encumbency. So again, to follow Father Doory was no child's play. He had introduced new ideas and practices, increased attendances, raised many thousands of dollars—and always was the model priest. Sickness, however, impeded his progress the latter part of 1918, as is shown by the records for that short period of his devoted pastorate.

Father Doory had many loyal friends, and was esteemed as a gentleman by priests and people—and had well merited his crown of glory.

Assistants At St. Martin's

OF the thirty-one assistants of this parish the writer has known all but three, and of these has heard from their intimates.

FATHER STANISLAUS RYAN helped St. Martin's from 1868 to 1870 and later became pastor of the Immaculate Conception Church, Washington, D. C.

FATHER J. L. ANDREIS was Italian, and later became pastor of St. Leo's, this city.

FATHER JOHN DELANEY was later pastor of the Church of the Holy Name, Washington, D. C.

FATHER J. A. FREDERICK became pastor of Hickory, Harford County, and Bel Air. He was an authority on local church history and died very old at St. Charles College.

FATHER JAMES MACKIN served St. Martin's from 1876 to 1882, then went to St. Joseph's, Baltimore, and later built St. Paul's Washington, D. C., where he died.

FATHER EUGENE GWYNN was at St. Martin's in 1888, later went to St. Edward's, this city, and afterwards built St. Cecilia's Walbrook.

FATHER JAMES P. FITZGERALD was assistant here in 1890 and thereafter pastor of Havre de Grace, Md. He is now at Jenkin's Memorial.

FATHER EUGENE HANNAN was at St. Martin's in 1891, and later started St. Martin's parish, Washington, D. C.

FATHER GILBERT MCDONALD served here in 1897 and is now pastor of St. Michael's, Overlea.

FATHER T. DAVID WILLIAMS was assistant here in 1897, later pastor of Brookland, D. C., and of St. William's, Ten Hills.

Father Clarence Wheeler came here in 1900; afterwards died as pastor of Holy Comforter, Washington, D. C.

Father Denis McCormick came in 1900, too, later being pastor of St. Joseph's, Baltimore.

Father John Norton was appointed here in 1902, and died pastor of Elkridge.

Father Laurence Brown came in 1908, later joining the Sulpician Fathers at St. Charles College, where he is Vice-President.

Father Carroll Smyth came the same year, 1908, and died here early in 1919.

Father Liljingrants was here in 1916, later going to New York.

Father Leo Otterbein was assistant here in 1917, later pastor of St. Joseph's, Bel Air Road, and then pastor of Holy Cross, Baltimore.

Father John Graham came the same year, having taught in St. Mary's Seminary, and later went to St. Patrick's Washington, D. C., and then to St. Vincent's Orphan Asylum, Washington, D. C.

Father Denis Lyons came in 1918 and soon went to Florida where he became active in that diocese.

Father Henry D. Collins was assistant here for a dozen years, then pastor of Long Green and now pastor of St. Ann's, Washington, D. C.

Father Bernard J. McNamara was an Army Chaplain, and came to St. Martin's in 1919, later dying pastor of Harrisonville and Poplar Springs.

Father William Baldus was appointed assistant here in 1921 coming from St. Cyprians, Washington, D. C., and is now pastor of Newport, Md.

Father Richard Barron had his only place here from 1922 until he was made pastor of Takoma Park in 1938.

Rev. Raymond P. Kelly

Father William Mackessy in 1922 came here from St. Patrick's, Baltimore, was later Chancellor of the Archdiocese, and now pastor of St. Cecilia's, Baltimore.

Father Michael Cuddy was here only a short time in 1923.

Father John J. Russell, D.D., arrived here from Rome in 1923 and was in 1937 appointed first pastor of Parkville.

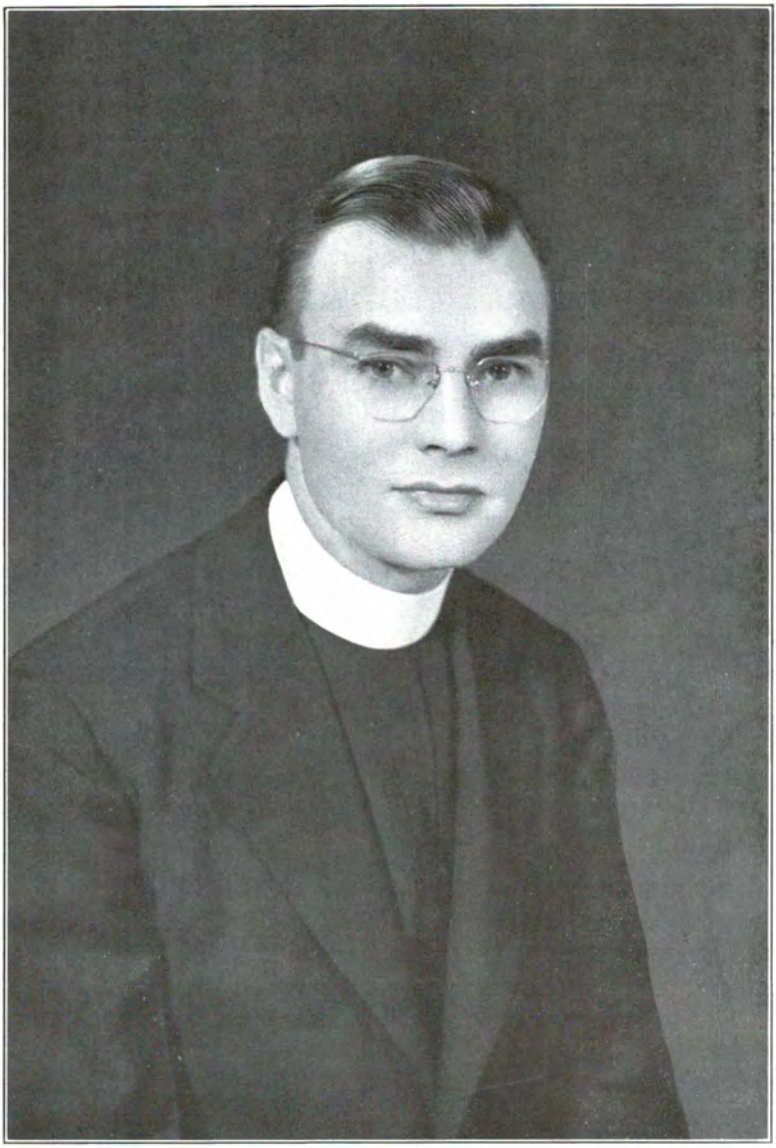
Father Raymond Kelly, our present first assistant, came here in 1928 direct from the Seminary, is now Master of Ceremonies, Director of Tenebrae, Camp Manager, Director of the Altar Boys, Manger of our Men's Club, planner of our pre-lenten suppers and spiritual Director of the School for the Deaf at Irvington.

Father Joseph Manns, D.D., a St. Martin's boy, came to us in 1929 direct from his studies in Rome, and after five years was taken to the Cathedral, where he is now Assistant Chancellor with the title of Papal Chamberlain.

Father Gerard Spraker also is a son of our parish school, St. Charles College and American College in Rome. All of the five years of his priestly life have been spent serving St. Martin's people. He is spiritual director of the Holy Name Society, edits our Journal, manages athletics and our Boys' Club, conducts our convert class, and teaches Christian Doctrine in our Senior High School.

Father T. Austin Murphy for three years has spent all of his priesthood days in this, his own parish, where he is spiritual director of the Archconfraternity of the Holy Hour, and teaches Christian Doctrine in our Junior High School, besides being a member of the Archbishop's Matrimonial Court.

Father Francis X. Lannon came from St. Mary's Seminary as assistant here in 1938 to his only appointment, and is spiritual director of St. Martin's Sodality of the B. V. M., and instructor in Catechism in our intermediate grades and director of athletics for them.



Rev. Gerard W. Spraker

Priests Who Came From St. Martin's

THE first known vocation to the Holy Priesthood from this parish was that of Rev. Paul Rennolds, who forty years ago was pastor of Barnesville, Montgomery County, later Chaplain in the U. S. Navy and afterwards assistant at St. Matthew's, Washington, D. C.

Father Joseph White who was pastor of Hickory, Harford County, and now Chaplain at the Novitiate of the Mission Helpers, Towson.

Rev. Jerome Winter, formerly assistant at St. Cecilia's and now pastor of Texas, Baltimore County.

Rev. Thomas Wheeler formerly assistant at St. Patrick's, Baltimore, now pastor of the Shrine of the Little Flower, Baltimore.

Father David and Ferdinand and Louis Wheeler, all three became Jesuits, the first, now deceased.

Rev. Walter Daily saw service as an Army Chaplain, and is now deceased.

In the last twenty years from this parish were:

Rev. William Stricker, who studied in Rome, and has been assistant at St. Matthew's since his ordination.

Very Rev. F. Joseph Manns, D.D., who also made his theology in Rome, was assistant here for five years, and now is assistant Chancellor at the Cathedral.

Father Gerard Spraker, now second assistant, in St. Martin's.

Father John Duggan for several years assistant at St. Paul's Baltimore. He is now at the Cathedral.

Father Eugene O'Grady made his course of theology in Rome and is assistant at Mt. Washington.

Rev. T. Austin Murphy

Father T. Austin Murphy, now third assistant, in St. Martin's.

Rev. John McGuirk, now in North Carolina.

Rev. Richard Law, S.J., now at Georgetown University.

Right Rev. Thomas Griffin, later of Raleigh, N. C.

Rev. Joseph Meyer, of Laurel, Md.

Rev. Joseph Buckley of St. Francis X., Washington, D. C., may be partly claimed as having lived in our parish.

Rev. Russell Carroll now Father Theophane, O.F.M.

These 20 priests have come from our parish to serve God at the altar, administering the sacraments and leading our people to God.

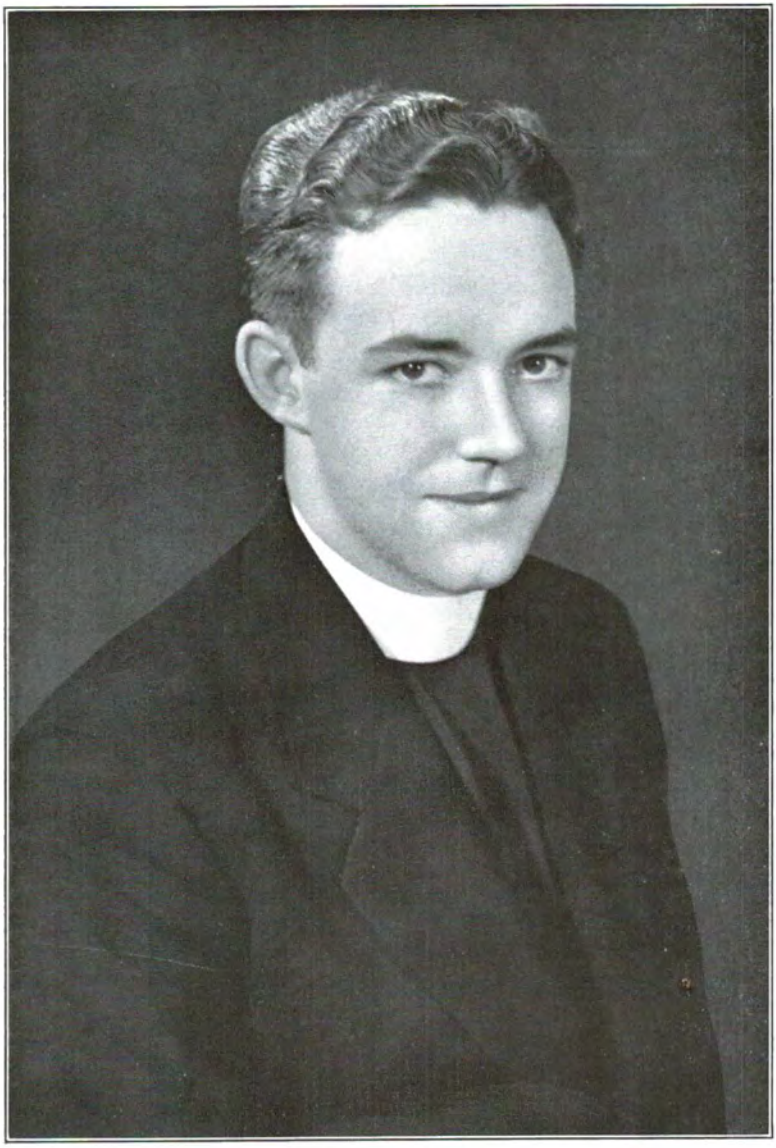
SEMINARIAN'S FROM ST. MARTIN'S

Young men from our parish who are studying for the priesthood are: Mr. James Walsh, studying to be a Sulpician; Mr. Gerard Broderick, who had to leave the American College, Rome, on account of the war, now at Roland Park; Mr. Harry Echle, at the Sulpician Seminary, Washington, D. C., to be a Sulpician; Mr. Martin Flahavan, at St. Mary's, Roland Park, for our Archdiocese; Mr. Robert Reed at St. Mary's, Roland Park, for our Archdiocese; Mr. Edward Echle; Mr. John O'Grady, at St. Mary's, Paca Street, for this Archdiocese. Mr. John Curley, son of our Sexton, is now at St. Mary's, Kansas. He will be ordained to the Jesuit order in 1943.

At St. Charles College, studying for our Archdiocese, and from St. Martin's parish are: Messrs. Gregory Echle, William McEvoy, William Bunn, Anthony Sauerwein, Gilbert Gadow, Edward Yealdhall, Robert Barr, Jay Bye, and Arthur Lamb.

Several of our young men have joined the Brothers of Mary who formerly taught in our school: Brother William Abromitis is now in Japan; Brother Claude Bouly at Beacon; Brother Martin Feeley at San Antonio; Brother James Whipfield now in Brooklyn; and Rev. George Barrett.

To them the life of a professor and teacher was dear, and is surely keenly useful in our day.



Rev. Francis X. Lannon

From Old Records

RECORDS of Baptisms in St. Martin's begin with April 28, 1867. The first record reads: "Martin English, child of John and Julia English" and is signed John Foley, Pastor.

Under the same date is Mary Ellen Fox. Mary Rosalie Saxton is the third, on May 2, 1867. This old volume has records down to October 17, 1870. In the second volume, its first record is dated January 6, 1872, "Sarah May." From September 25, 1873, to February 17, 1875, there is only one record. But from 1875 up to the present, eleven volumes of 17,000 persons baptized from 1873 to 1940.

Our Confirmation records begin with the year 1880, when Cardinal Gibbons administered the sacrament in St. Martin's. Davis Cunningham is the first boy, and Emma J. Kenny is the first girl recorded. No sponsors are given for this list.

In 1884, the next Confirmation list, we find the names of David J. Wheeler and L. V. Falter as sponsors to 108 boys and 8 men.

This same year, 143 girls and 19 women were confirmed, sponsored by Miss Belle Albert and Miss Sadie Murphy.

Subsequently Confirmation was usually administered each second year.

The first recorded marriage is that of William H. Lannan to Susan R. Eschback, January 3, 1873, by Father John Foley. Until Father Broydrick's records appear, there are only a few marriages recorded. Our seven volumes of marriage records, down to 1940, give about 3,600 couples.

The parish death records seem to have been less carefully kept. However, beginning with 1904, with but a break of two years, they appear to be complete to the present day. There are about 110 deaths a year, about 10 per cent of these being children.

Father Louis O'Donovan, 1918--

NOW begins the easiest and the hardest portion of the narrator's task. The easiest, because it is personal and intimate—and of course the scenes recalled flash up readily and vividly. The hardest—because it is difficult to hew the line between what is parochial and what is personal: what would interest you, and what would interest the writer. Perhaps you will pardon if I grow a bit subjective, telling my doings too naively. I'll try later to offset this fault with a preponderance of objective parish happenings.

For the last twenty-two years of this account, I feel that I am simply giving an account of my stewardship—and can write more detailedly.

The morning that brought word to Cardinal Gibbons that Father Doory was dead, His Eminence came into my room, in his residence, and told me that I was appointed pastor of St. Martin's. Pride and wonderment seized me; for, while I knew much of the splendid parish, I wondered if and how I could guide it as pastor. Southwest Baltimore was almost a "terra incognita" to me. Years before, as a mere boy, I was riding one of my father's horses to be shod by Pat Hogarty's smithy, somewhere near Perkins Spring—and I got lost.

With Father Will Reardon, then a priest at the Cathedral—where I had been baptized, made my first Communion, and was Confirmed—I was conveyed on the B. & O. to Ellicott City; thence driven to old St. Charles College. That was in 1890.

I knew Father Broydrick rather well; and I still have a gold-headed cane (once used by Archbishop Baily) which Father Broydrick gave me. I had made my seminary on Paca Street; and was ordained by Cardinal Gibbons on St. Jerome's day, 1897—the very day the Little Flower of Jesus died. For two years I was sent to the Catholic University—which I sure-

ly needed. There I keenly enjoyed association with such heads and hearts as Dr. Shahan, Dr. Pace, Father Frank Duffy of the old N. Y. 69th, Dr. John A. Ryan, Dr. Kerby, etc.

After two years I was shipped to Frederick County. There I was Pastor of Petersville for less than two years—when I was called to the Cathedral, where I spent the next eighteen years. (The Cardinal perhaps had suspicions: wanted to keep me under his eye.)

When I arrived at St. Martin's, Thanksgiving day, 1918, I was met by my assistants—something I had never before in my life been honored with. This, with what is told hereafter in this book, is the little life-story of the fourth pastor of St. Martin's.

As our Lord's honor should be first of all considered, increased facilities for attending Mass were soon inaugurated. So, a new move was now made to have *two* regular scheduled week-day Masses, thus enabling more of our devout souls to assist every morning not only 6:30 as formerly, but one also at 7:30.

Another movement originating under Father O'Donovan was the Tabernacle Society. This aggregation was composed of ladies who make altar linens, surplices, altar boys' cassocks, confessional curtains, albs, stoles, chasubles, and copes.

The ceremonies and ritual of the Church reflect the order and beauty of Heaven—and the faithful of our congregation realize that our beautiful Mass vestments are unsurpassed in the Archdiocese. While many of our embroiderers deserve mention—the famous rose set, the iris set, the wheat and grapes set, and the especially fine passion-flower cope, are the handicraft of Miss Louise Dieter.

Beginning with 1919, the presidents of the Society were Miss Amelia Dieter, Mrs. J. Harry Carr, Miss Annie Brady, Miss Mary Kernan. Our present officers are: Mrs. Charles Murphy, President; Mrs. John Francis, Vice-President; Mrs. Stephen O'Neill, Secretary-Treasurer.

Other members of the Society are: Mrs. Richard Barron, Mrs. Joseph Buser, Mrs. John Cuddy, Mrs. Christopher Devlin, Miss Grace Dushane, Miss Mamie Dushane, Miss Mary Kernan, Mrs. John Gleason, Miss Everista McPherson, Mrs. Clara Manns, Mrs. Frederick Rentz, Mrs. Anna Spraker, Miss Alice Wood, Mrs. Edward Kreamer, Mrs. McCormick, Mrs. Walter Smallwood, and Mrs. Charles Gladding.

With devotion for our Lord as the motive, another new movement was that of having Midnight Christmas Mass—not only in the upper church, as had been done once or twice—but also in the basement chapel. This enabled almost twice as many of our parishioners to attend Midnight Mass. While the upper church service was a Solemn High Mass, with elaborate music, the high school students sang carols during the Low Mass.

Regular Sunday Masses were changed—to be offered every hour, on the hour—at 6, 7, 8, 9, 10, and 11—the 11 o'clock being a High Mass. There was also a 9 o'clock Mass in the basement.

One of the earliest improvements under the fourth Pastor was the erection of a pair of beautiful, kneeling white marble, angel holy water fonts—to the memory of Father Doory. About three feet high, they stand (or kneel) on either side of the main vestibule of the church. They were modeled by the sculptor Thorwaldsen.

Hand in hand with the church comes the school, in Catholic parishes. So, in 1919 our 900 school children were brought out of the basement, where they formerly heard Mass on Sundays, and given permanently the entire upper church for 9 o'clock Sunday Mass.

In the winter of 1919 a series of instructive lectures was given in our basement. The first speaker was Father Carroll Moore, lately returned from war-chaplian duties. Then Dr. Frank Manley explained "The Care of the Teeth." Dr. Charles O'Donovan spoke on "The Health of School Children." Dr.

Alexius McGlannan told about "First Aid." Much interest was shown and practical ideas garnered by our people.

FATHER SMITH'S DEATH—1919

An appalling tradegy occurred in the parish at the close of January, 1919. The "flu" had been rampant in our city; the priests had been overworked. Father Carroll Smith, first assistant, though deeply concerned about the ravages of the disease, had retired apparently well. Next morning the sexton found him dead. Evidently a gas heater had gone out while Father slept, and the escaping gas asphyxiated him.

For the Feast of the Presentation of our Lord in the Temple —Candlemas Day—wax cadles were sold in our basement, thus saving our people the time, expense, and trouble of a trip downtown.

Annals of the Propogation of the Faith were given members during Lent, 1919.

An appealing devotion was introduced this year—the Three Hours' Agony. Beginning at noon and ending at 3 p.m. on Good Friday, nine short sermons were preached on the Seven Last Words and the Passion of Christ.

In May this year, Father Bernard J. McNamara came from a U. S. chaplainey to the more peaceful atmosphere of assistant at St. Martin's.

To increase and clarify the religious ideas of our people, a pamphlet rack was put up in our church vestibule. Many leaflets have been sold and read.

This spring a parish drive for the new building of St. Mary's Industrial School was made at St. Martin's. One hundred men and women collected over $5,000 for the cause.

St. Martin's Dramatic Club was organized in May, 1919—of which, more anon.

This June we held our annual parish picnic at Monumental Park, and cleared $3,400.

In the autumn a parish orchestra was organized. Young and old musicians played together.

Foley Hall had long lain rather idle. But this autumn the pool tables and bowling alleys were reconditioned and much enjoyed by our men. Fortnightly dances, too, were arranged. In October our Dramatic Club and Orchestra rendered Shakespeare's popular, "Taming of the Shrew."

Boy Scouts were started in our parish, but for the second time apparently did not succeed.

On September 15, 1919, Cardinal Gibbons invited St. Martin's people and many others to meet Cardinal Mercier at a reception given the Belgian Prelate at the Fifth Regiment Armory.

Souls must be cared for as well as bodies; so in November a three week's Mission was preached by the Dominican Fathers, headed by Father Michael Ripple. The *Evening Sun* said, a bit flatteringly perhaps, that 2,000 men, 2,500 women, and 1,200 children made it, with 8,000 Confessions, and 1,800 Communions. Father Caton, one of the preachers, remarked that "in all his experience he had never met children more polite."

In early December the Tabernacle Society gave, in our basement, an exhibition of their needlework on altar linens and Mass vestments.

Christmas Masses were two at midnight, with others at 6, 7, 8, 9, 10, and 11 a.m.

1920—WAR MEMORIAL ERECTED

A Bronze memorial tablet to the memory of the 370 St. Martin's boys who served in the World War, was unveiled Sunday, April 25, 1920. This tablet, embedded in the west wall of the main tower, is 3 feet by 4 feet, and bears in bold type 370 names. A star before each twelve names, tells of those who died in battle.

A street carnival was opened June 22, with a pageant enacted on the church steps. It portrayed St. Martin (Mr. Edward Reahl) in cope and mitre, welcoming into heaven's glory the recently canonized St. Joan of Arc (Miss Dorothy Watts.) St. Mary's band played popular airs. At twenty booths 100 workers sold or raffled worth-while articles, and netted $9,200.

On November 14, Cardinal Gibbons confirmed 290 children and 45 converts at St. Martin's. His Eminence expressed pleasure at the beauty and dignity of the services. Four months

later our people visited the Cathedral to view the dead body of America's most competent churchman and Baltimore's most illustrious citizen.

The annual carnival was held June15, 16, 17, 18, to raise funds for part payment on the new school debt of $47,000 outstanding. $7,600 was raised. St. Martin clothing the beggar was the opening pageant—portrayed on the front steps of the church.

Parishioners were asked not to buy papers while standing on the church steps after Masses, nor to park cars in front of the church—so that parishioners might leave the premises more expeditiously.

The annual Sunday School picnic at Druid Hill Park was held June 28.

NEW ARCHBISHOP IN 1921

Archbishop Curley was welcomed to Baltimore by a throng of 100,000 applauding Baltimoreans, November 29, 1921. Parishioners lined the route from Mt. Royal station to the Cathedral. St. Martin's children were arranged at Bryn Mawr school; and little Martha Carr presented His Grace with a bouquet of roses. Her picture was carried in the daily papers.

An interesting and widely-read open letter by Mr. Henry Mencken, the nationally known columnist, appeared November 29, 1921. Castigating certain fervent non-Catholics, Mr. Mencken wrote: "I speak as one brought up in Protestantism, and with the longest imaginable tradition of Protestantism behind me. But it is precisely a Protestant who can tell the truth. That truth is simple. In the face of the fact that the Catholic clergy of Baltimore never engage in the buffooneries I have described, make no attempt to advertise in the newspapers, but confine themselves strictly to the proper business of their office, their congregations grow steadily—as those of the evangelical Protestants shrink. On next Sunday morning there will be

more worshipers, and particularly more adults and more men, in St. Martin's church on Fulton Avenue than in all the religious vaudeville shows west of Eutaw Street."

Substanciating this, it might be added here that about 1919 the *Baltimore American* newspaper asked all pastors of the city to count the attendances of their congregations. The total city-wide church attendance in 349 churches that Sunday was 207,000. In the 43 Catholic churches reporting, there was an attendance of 90,641—leaving 116,359 for the 308 Protestant churches. This meant that the average Sunday attendance in Protestant churches was 380, while the average attendance in Catholic churches was 2,108. And St. Martin's led all of the churches, Protestant and Catholic, having an attendance of 4,829.

This year a new venture was tried. Everyone in church was asked to join with the choir in singing the responses to the priest during High Mass—at the Gospel, Preface, Pater, Pax, and Post-Communion. After a few trials, however, the discord brought about a discontinuance of the pious attempt. However, congregational singing of English hymns, introduced at the 10 o'clock Low Mass—and in which all the congregation joined cordially—proved a permanent success.

In an effort to assist the poor of the Archdiocese, an annual tax $2,500 for the St. Vincent de Paul Society's central bureau, was levied on our parish.

Many of our parishioners went to the Lyric, April 28, to hear John McCormick sing for the benefit of St. Mary's Seminary.

Our yearly carnival was held in June—and netted $7,000. The opening pageant on the church steps was "Columbus Discovering America."

The Holy Name members went to Washington and joined in the mammoth Holy Name parade that marched up Pennsylvania Avenue. Benediction was given at the foot of the Wash-

ington monument, where the President addressed nearly a quarter of a million Catholics.

On October 15 a three weeks Mission by the Passionists opened in our church.

On November 12 Archbishop Curley preached at the High Mass, and at 3 p.m. he administered Confirmation.

A small circulating library was operated from the Sisters' residence this winter; and in a modest way it was somewhat successful.

At Christmas this year 5,000 cards, in the design of a Christmas stocking, were given our parishioners. On the back was printed a Christmas letter, naming the Christmas gifts St. Martin's modestly requested. Although these requests were expensive and numerous, nearly all of them were eventually gotten.

$3,000 for tower clock and chimes—which you hear every day.

$4,000 for renovating the organ—whose beautiful tones you so often enjoy.

$1,000 for a large ciborium. We received two.

$300 for a life-size white marble statue of Christ for the outside niche of church.

$250 for a corresponding statue of our Lady.

$250 for a like statue of St. John. These three statues now occupy the niches.

$400 to plate twenty torches for Benediction—admired by those who attend High Mass.

$500 for a third bell to make a peal. Four now ring for High Mass each Sunday; a fifth is rung for Low Masses.

$150 for new confessional curtains.

$200 for new candelabras—still brightly shining.

$500 for violet cassocks for altar boys. We now have red, black, and green, as well.

$250 for fifty surplices for altar boys.

For our school needs the stocking held these requests:

$3,000 for each of six classrooms.

$400 to furnish each of these six classrooms. Up-to-date chairdesks are now used.

$4,000 for a heating plant for new school. Our Sisters surely suffered in the old days, they are now fairly comfortable.

$300 for new books for Girl's High School. They now have laboratory tables and microscopes.

$1,000 to paint the inside of the rectory.

$1,500 to join 36 and 38 N. Fulton Avenue into one residence for our Sisters.' (They now have No. 32 and No. 34 as well.

Surely our Christmas dream came true. The faithful of St. Martin's filled the parish stocking full of goodies.

Archbishop Curley's appeal for more vocations to the priesthood, bore fruit in St. Martin's; and soon we sent a number of our boys to St. Charles College.

The Novena on Tuesdays in honor of St. Anthony began April 17, in connection with the Sodality.

All adult converts were henceforth confirmed Pentecost night in the Cathedral, instead of in their respective parishes with the children. This is the wish of our Archbishop.

In June, 1923, Father Mackessy was taken from St. Martin's, to become secretary to the Archbishop. Father Michael Cuddy replaced Father Mackessy as our assistant.

Tableaux vivants of religious pictures on our church steps, opened our annual June carnival. $8,000 was cleared.

Our Love Point Camp opened July 9 of this year. Boys and girls had three weeks each.

1923—CLOCK AND BELL CHIMES INSTALLED

Three new bells and the big tower clock and chimes were installed this September, 1923, at a cost of $4,500. Installed by the Seth Thomas Company, and working by electricity, each hour and each quarter the bells ring the Westminster chimes.

BELLS

How long, sweet bells! How dark ye lay
  In Mother Earth's rich womb!
How delved and sweated brawny men
  To raise you from your tomb!

What raging fires seven times o'er hot
  To melt and purge your ore!
What pressure, carving, shaping done
  To make music evermore!

How high aloft in belfry tower,
  Mid thunder, storm, and snow,
Each hour oftimes ye peal your chimes
  Of prayer for us below.

May our hearts, too, fly up with you
  In joys or mourning knells,
To bless and praise God all our days—
  Dear, sweet St. Martin's bells!

A drive to raise $23,000 in St. Martin's parish for St. Mary's new Seminary, Roland Avenue, began—to run three years. Bishop Schrembs addressed over 100 collectors, who then visited every person in the parish. $26,000 was given.

The Mass-calling church bell was henceforth rung, not at thirty—but at fifteen minutes before Mass.

Rev. John Russell, D.D., was welcomed as an assistant at St. Martin's this September.

CHURCH FACADE STATUES

On All Saints', after High Mass, the three statues composing the Crucifixion scene on the facade of the church, were erected. For half a century yawned these empty niches—and now they were to be occupied and adorned with fitting subjects in white marble. In the middle niche we have our Saviour on the Cross —given by the Holy Hour Members. On our Lord's right we have His Mother—given by the Sodality; while on His left is St. John the Beloved—given by Mrs. G. Edward Reahl. These statues improve immensely the appearance of the church and are admired by all passers-by.

1924—ST. MARTIN'S JOURNAL STARTED

In 1924 we started St. Martin's Monthly Journal—that our people might know what was going on in the parish, what was what, and who was who, and where the good deeds are being done—deeds that might be shared by other anxious to serve our parish and help our priests. The Journal consisted of twenty pages of interesting parish items, written by our priests. It is still flourishing, published each month except July and August. On the first Sunday of each month 3,000 copies are given our parishioners after the Masses. Father Russell was editor 1924-1930; Father Manns 1930-1935; Father Barron 1935-1938; and since 1938 we have had Father Spraker.

Mr. Carroll Krensinger and Mr. Joseph Carroll have been our business managers. Mr. W. Kussmaul handles the business at present.

A debating and Literary Club was started in December.

On May 4 our parishioners were asked to pray for the repose of the soul of Rev. Bernard McNamara, who had been assistant at St. Martin's for several years, and was then Pastor of Harrisonville, Poplar Springs, and Sykesville. Father McNamara had been injured in an automobile accident; and he died at Mercy Hospital.

The annual June carnival was held this year to cover the installation of the new organ. The religious pageant opening the carnival depicted the Little Flower and the Holy Grail—shown on the church steps. A large bell on a truck traveled around the parish, loudly calling our people to the affair; St. Mary's Industrial School Band supplied the music; supper was served; an automobile was raffled. $8,600 was cleared.

Our Love Point Camp opened July 6.

Our Holy Name men and numerous friends went to Washington September 21 for the giant Holy Name parade.

Our circulating library was open Tuesday and Thursday evenings—to the delight of interested readers.

NEW ORGAN IN 1924

Our new Casevant organ was blessed and used for the first time October 5, 1924. Seven or eight of the old organ stops were used, and $17,000 was invested in new ones. It is considered one of the best church organ in the city.

Though carnivals were still popular, winter card parties as money producers had been in vogue for a number of years.

After twelve months spent in collecting $12,000 had been realized on pledges of $18,000 for the new seminary. Though $22,000 was our quota, $26,000 was given.

On the last Sunday of Advent, St. Charles College choir sang vespers in St. Martin's.

In December a rummage sale was held in the Sisters' House —a new venture in our parish. The proceeds were rather small.

Four hundred copies of "The Faith of our Fathers" by Cardinal Gibbons were given to our parishioners—to be given by them to interested non-Catholics.

As usual, the May procession was held on the afternoon of the fourth Sunday of May.

The pageant for our June carnival was "The Pilgrimages of the Holy Year." $8,000 was cleared this year.

1925—OFFERTORY ENVELOPES INTRODUCED

Offertory envelopes were introduced in Advent, 1925—our parishioners being given packets. One side of the envelope was reserved for church expenses, and the other side for the new Seminary at Roland Park. About one half of the wage-earners used them—nearly 2,000 people.

At our carnival in June, 1926, the pageant was "Religious Liberty in America." 100 workers tended 20 booths. $5,500 was cleared.

The National Council of Catholic Men ran an enjoyable "Moonlight" July 2.

The new sets of Offertory envelopes started January 10, 1927.

The Girl's Club met in the end of September.

The Sulpician Fathers in November thanked the people at St. Martin's for $26,000 for the new Seminary.

St. Martin's met St. Charles College in a basketball game in Folley Hall, December 21.

1928—FATHER BALDUS TRANSFERRED

Father Baldus was called from St. Martin's in June, to be pastor of Newport, Charles County. At a farewell party a purse of $700 was given him.

Bishop Hafey of North Carolina collected $1,300 at Masses, March 11, for his missions.

1,000 Missals were placed in the pew racks in march, for use by our parishioners.

Tickets for Archbishop Curley's Scholarship card party were sold in the Brothers' house.

That fresh air might freely enter the church during Masses in warm weather, our parishioners were requested not to stand in the doorways.

Our altar boys held a picnic at Mount St. Joseph's August 29.

Bishop McNamara confirmed in St. Martin's, November 11. At the 11 o'clock Mass he remarked most favorably on the list of nine couples he read out to be married.

In January, 1929, a fire in Foley Hall damaged the alleys and pool room to the extent of $6,000.

$1,300 was collected January 20 for Archbishop Curley's 25th anniversary as a priest.

The "Three Hours" this year was preached by Father Henry Collins. A few months later Father Collins was appointed pastor of St. John's, Long Green.

Father F. Joseph Manns, who had just come from Rome, was made assistant at St. Martin's in August.

The Redemptorist Fathers gave a three weeks mission beginning October 29.

St. Martin's Club was open each evening from 7 to 11.

Senator Tydings addressed our men in Foley Hall, November 26.

1930—CONVERT CLASS STARTED

An Inquiry Class for Prospective Converts was started this Lent, instructions being given each Monday night by Father Manns.

Father Augustine Aylward, C.SS.R., preached our "Three Hours" this year.

On June 22, Father William Stricker, lately ordained in Rome, and a St. Martin's boy, sang High Mass in St. Martin's.

While three of St. Martin's priests were in our annual clergy retreat, two served the parish. The next week these two went, and the others were at home.

July 4th this year falling on Friday, the Archbishop allowed all to eat meat.

Bishop McNamara ordered prayers for rain to be said August 10th after Masses.

Daylight saving time was used in church services this summer.

Our people were urged to register, that they might vote in the fall elections.

For some years past the custom obtained of offering Mass each day in November, for the souls of those deceased whose names were sent in by friends to be prayed for.

Our "Sick Call" record book tells of 1,800 sick calls from February 1923 to March 1932.

A Minstrel Show in April 1932 delighted our people.

A Eucharistic Triduum to the Little Flower of Jesus was held in St. Martin's, October 2, 3, and 4, preached by the pastor.

Hundreds of sacks of flour were given free to our parishioners during these difficult days of "depression."

On the feast of Christ the King, our Holy Name Society took its part in the big city-wide parade.

As usual, on St. Martin's Sunday, the Archbishop preached and confirmed about 350 children here.

November 27, Major General Malone, U.S.A., gave a polished lecture, and appealing address to our men in Foley Hall.

1933—HOLY YEAR

Our Annual Supper and Bazaar were held in Foley Hall just before Lent.

During this year, our parish was very proud to have thirteen St. Martin's boys studying at St. Charles' College, preparing to become priests of our Archdiocese.

In April our parishioners were warned against a fraud going around the parish, posing as a Jesuit Brother.

An annual excursion to Tolchester was enjoyed July 18.

The Holy Father, Pius XI, proclaimed 1933 the Holy Year; that is, 1900 years after Christ's death. So a Holy Year Mission was preached by three Redemptorists, Fathers Aylward, Voss, and Struth.

Our Sisters celebrated the three hundredth anniversary of the founding of their community by St. Vincent de Paul and Blessed Louise de Marillac. The school had two holidays.

St. Louise was canonized in March, 1934.

May 30, St. Martin's School sent 500 children and many others, in 30 chartered street cars, to the Military Field Mass in the stadium. It commemorated the three hundredth anniversary of Lord Baltimore's founding of Maryland. The day was so hot that 1,500 or 1,600 people fainted or were ill. But the Mass and parade were superb. 50,000 children marched, some coming from as far as St. Mary's County.

Father John Duggan, a former St. Martin's school boy, ordained in Rome, sang his first High Mass in St. Martin's, September 2.

Dominican Sisters from Catonsville begged at our church doors Sunday, June 24.

This summer the interior paint of the church was cleaned by a gummy substance which brought out the 15-year-old paint to almost its pristine beauty. The work cost only about $1,200.

A triduum to the Little Flower was made in October, and the congregation was blessed with her relic each night.

Father Manns was given a farewell party and a purse in June, 1935, as he left St. Martin's to be assistant chancellor at the Cathedral.

Father Gerard Spraker, lately returned from four year's study in Rome, was appointed to succeed Father Manns as assistant at St. Martin's. Both were formerly school boys of our parish.

2,000 of our parishioners, on the feast of the Immaculate Conception, signed pledges to keep away from indecent pictures.

During July, 1935, a summer cathechetical school of four weeks duration, for children in public schools, was started in St. Martin's. Ecclesiastical students directed it.

Dominican Sisters from Catonsville again asked alms after Masses Sunday, July 5.

St. Charles College asked our people to attend a card party at, and for, St. Charles', in July.

The Holy Name Society ran a moonlight benefit, August 4.

Father Eugene O'Grady, ordained lately in Rome, and a boy of our parish school, sang a Solemn High Mass in St. Martin's August 23, 1936.

As the financial depression was partly over, our parishioners were asked this year to give more generously in the offertory collection.

Our Holy Name Society attended the National Convention in New York, September 13.

While in former years card-party benefits for the parish were given by individuals, in later years it was found more successful to have our various parish socities conduct them. Hence, the Tabernacle Society, the Sanctuary Society, the Ushers, the Ladies of Charity, the Sodality, the Holy Hour, the Holy Name Society, the High School, the Altar Boys, the Choir, the Alumnae, and the Camp managed them in turn, usually making about $200 each.

The Archbishop preached at High Mass and confirmed about 400 of our children on St. Martin's Solemnity.

All of our parish children in public high schools were urged to attend one of several simultaneous retreats, given by different priests for them in respective churches this November.

The forty-fifth anniversary of the Holy Name Society in St. Martin's parish was enjoyably celebrated in December, 1936, old times and forgotten persons being recalled to memory.

Christmas carols were sung by our choir for half an hour before Midnight Mass, delighting our large congregation.

1937—FATHER RUSSELL TRANSFERRED

Our people were urged on "Press Sunday," February 7, to subscribe to the *Catholic Review*.

A "drive" for new Holy Name members started this month.

For several years, on Holy Name Sunday—that is, the second Sunday of each month—an extra Mass was added at 7 o'clock in the basement chapel.

This allowed the upper church at 7 o'clock Mass to be used exclusively by the men of the Holy Name Society on their Communion Sunday.

Father T. Austin Murphy celebrated his first Solemn High Mass Sunday, June 13, in St. Martin's, where he was appointed assistant—another of St. Martin's boys elevated to the Sacred Ministry.

Reverend Richard Law, S.J., also an old St. Martin's boy, celebrated his first Solemn High Mass in St. Martin's this June.

Father John Russell was appointed first pastor of St. Ursula's, Parkville, this summer. Having been all his priestly life in St. Martin's, a going-away party was given him in our basement.

Franciscan Fathers preached a three week's mission in St. Martin's in October.

An indication of more hopeful financial conditions was evidenced by the calling out of the banns of marriage for a round dozen couples November 7.

The pledge of the Legion of Decency was renewed by our people December 12. This fine work of the Hierarchy seems to have purified the movies very largely.

In the summer of 1939 the entire group of parish buildings including the church, the rectory, Sisters' houses, the schools and Foley Hall were given a thorough painting on the outside. The job cost nearly $3,000 and required two months for completion.

In the fall the Passionist Fathers preached a very successful mission. Later on our people had the opportunity to attend a course of lectures on social justice as set forth in the encyclicals of Popes Leo XIII, Pius XI and Pius XII. Priests and laymen spoke under the direction of Father Paul Meyer, S.T.D.

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OPINIONS ON FAITH

Expressed by some of the great minds of the past

"Faith is the force of Life."

"Faith is the heroism of intellect."

"Faith is not reason's labor, but repose."

"Faith loves to lean on time's destroying arm."

"Faith, amid the disorders of a sinful life, is like the lamp burning in an ancient tomb."

"The faith which you keep must be a faith that demands obedience, and you keep it only by obeying it."

"Let us have faith that right makes might; and in that faith, let us, to the end, dare to do our duty as we understand it."

"Strike from mankind the principle of faith, and men would have no more history than a flock of sheep."

"We cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing."

"Faith is the continuation of reason."

"Faith is a higher faculty than reason."

"Faith creates the virtues in which it believes."

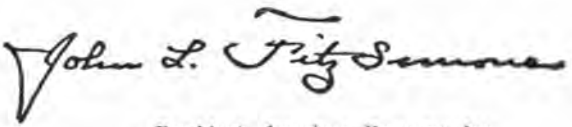
"Let us fear the worst, but work with faith; the best will always take care of itself."

"Not prayer without faith, nor faith without prayer, but prayer in faith, is the cost of spiritual gifts and graces."

"If you have any faith, give me, for heaven's sake, a share of it! Your doubts you may keep to yourself, for I have plenty of my own,"

"Life grows dark as we go on, till only one clear light is left shining on it, and that is faith."

"Works without faith are like a fish without water, it wants the elements it should live in. A building without a basis cannot stand; faith is the foundation, and every good action is as a stone laid."



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As this book will no doubt become a permanent addition to the library in the home of our parishoners we respectfully request that they refer to its pages when they are in need of goods or services.

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Annual Parish Reports

ALL pastors have to make to the Archbishop a yearly report of what has expired in their respective parishes within the last twelve months. This work is divided into spiritual and financial activities, and gives a comprehensive view of what takes place each year. As these "notitiae," or annual reports, are nearly complete in St. Martin's archives, they should interest our loyal parishioners.

Taking up first the spiritual and then the financial portions, year by year, we can follow the progress or quiescence of various parish works.

1919

The parish census, taken by the five priests, showed 1,933 men; 2,298 women; 3,071 children; 436 boys and 527 girls in school; 40 children in Saturday Catechism class; 22 men in St. Vincent de Paul Conference; 700 men in Holy Name; 30 ushers; 1,200 in Sodality; 1,000 in Holy Hour; 60 altar boys; 25 sanctuary decorators; 19 sanctuary collectors; 15 tabernacle ladies; 287 in Propagation of the Faith; 98 contributors in Young Catholic's Friend Society; 27 baptisms of adults and 179 of infants; 52 Catholic and 55 mixed marriages; 98 funerals of adults and 27 of children (result of flu epidemic); 1,700 men—1,400 married women—1,000 single women—900 children—made the big Dominican mission. There were 86,000 Communions during the year; 35 were active in the Dramatic Club; 16 in our orchestra; 180 in the Men's Club; 60 Boy Scouts.

1920

The only interesting items are—6,000 made their Easter duty; 12 new members for the Sewing Society.

1921

Reports say that there were 6 Brothers of Mary teaching our boys; 16 Sisters of Charity teaching the little boys and all the

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girls; there were 1,065 in our schools; 26 men in the St. Vincent de Paul Conference; those contributing to the Propagation of the Faith had decreased to 530; 22 adult and 259 infant baptisms; marriages fell to 80; total funerals 102; National Council had 250 members; orchestra increased to 24; 90,000 Communions given in church, and 62,000 in the Good Sherherd and Bon Secours chapels.

1922

Our school children increased to 1,102; Catechism class to 120; Holy Name went down to 600 members; Holy Hour to 600; there were 50 in the choir; 33 adult baptisms and 269 of infants; 393 were confirmed; Communions in the parish church increased to 106,000. The census this year showed 2,167 men —2,388 women—2,439 children under 16 years of age; a total of 6,994.

1923

This report showed 5 Priests, 6 Brothers, 17 Sisters, 1,090 in our schools; Holy Hour 700; Sodality 1,2000; 28 baptisms of adults; Communions 180,000 for church and two chapels; National Council 400; 60 in Choir; 40 in Dramatic Club; 25 in orchestra; a Girls' Club started with 60; our Summer Camp took care of 170 children.

1924

Shows 8 boys studying for the priesthood; 2 girls entered Religion; 125 in Catechism Class; 21 baptisms of adults; 190,-000 Communions in church and two convents; 27 ladies gave card parties; Girls' Club 30; campers 80.

1925

Gave 1,123 children in our schools; 9 young men studying for the priesthood; 7 young ladies left home to become religious: 3 for Sisters of Charity, 2 for Benedictines, 2 for the Good Shepherd. In the church and two chapels there were given 200,000 Communions.

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1926

Gives only 15 baptisms of adults; Holy Name had increased to 1,200; Propagation of the Faith rose to 809 contributors; school to 1,114; 19 Sisters taught, with 6 Brothers and 2 lay teachers.

1927

Shows a drop of 27 in school attendance; an increase of camp children to 130.

1928

Shows 1,808 men; 2,267 women; 1,725 children; 45 baptisms of adults; 24 school Sisters taking over the entire work of teaching; 90 students in our high school; 30,000 St. Martin's Journals were given our parishioners.

1929

Brought one increase in our staff of teaching Sisters; 95 students in high school and 1,125 in all schools. There were 57 Catholic marriages and 41 mixed; 4 boys went to St. Charles College and 4 girls left to be Sisters.

1930

Showed 42 converts; 1,135 in our schools; 1,750 Masses offered in our parish church.

1931

Brought 1,205 children to our schools; there were 38 converts; 120,900 Communions in the church alone.

1932

Our Sisters increased to 28, teaching 1,186 children. Our newly-established lunch room gave 33,000 hot lunches to our poorer school children.

1933

Showed a large number of converts, 42; there were 1,283 school children; 12 St. Martin's boys were studying at St. Charles College on whole or half scholarships which they had won in competition with boys of the entire archdiocese. Three

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of our boys had reached St. Mary's Seminary in their studies and 3 more were in Rome. This census showed 2,469 men; 2,887 women; 2,490 children under 16 years.

1934

Our school numbered 1,272; our census showed 8, 028—our highest population in 20 years.

1935

Gave our highest number of converts, 81; 173 students in high school and 1,127 in the grades—totaling 1,300; there were 13 boys at St. Charles. This is a banner year in our spiritual life: highest number of parishioners, highest number of converts, highest number in school, and highest number at St. Charles'.

1936

Converts again were numerous: 69; 30 girls formed a Louise de Marillac Society, a sort of spiritual garden for religious vocations. They hold weekly meetings under the guidance of one of our Sisters.

1937

Showed 7 of our boys in seminaries.

1938

Converts were 37; 9 boys at St. Charles.

1939

Showed 46 converts; 240 infant baptisms; 121,700 communions in church; 64 Catholic and 68 mixed marriages; 129 funerals of adults and 9 of children; 988 in Sodality; 400 in Holy Hour; 1,200 seniors and 250 juniors in Holy Name Society; 29 active and 200 contributing Ladies of Charity; 235 Christmas baskets were given the poor; 16,000 free hot lunches were given our poorer school children; 30 girls belong to the Louise de Marillacs; 30 to the Catholic Crusaders; 6 boys are in St. Charles and 8 in seminaries; 3 girls left to become Sisters; 263 members of the Propagation of the Faith; 29 Sisters

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teach 1,309 children in our schools; 36 children are in our orchestras; 244 in the Men's Club; 75 in the Boys' Club; 135 went to our Love Point Camp; 1,500 pamphlets were sold and 30,000 Journals were given our parishioners.

FINANCIAL REPORT FOR 20 YEARS

Money is a necessity, even in church life. One and one-third million dollars has passed through St. Martin's purse in the last 20 years. The following figures will show where we got it and how we spent it. Round numbers are given to avoid meticulous cents and memory headaches.

1919

Pew rents were still popular and brought in $5,987; offertory $14,119; night collections $3,976; schools $3,728; donations $428; St. Mary's Industrial School Drive $5,908; picnic $3,547; Mission $7,156; St. Vincent de Paul Conference $1,204; plus other items. Total $52,902.

We spent for the Sisters' school $4,237; Brothers' school $3,379; sexton, fireman, charwoman and 3 housemaids $2,880; St. Vincent de Paul Conference $1,046; purchase of No. 38 N. Fulton Avenue for Sisters' house and new school site $15,060; improvements $2,150; rectory $553; insurance $1,870; Mission $2,639; Choir $1,168, St. Mary's Industrial School $5,909; Diocese $1,777; plus other items. Total, $53,-299. Our insurance was increased from $86,000 to $269,000 this year.

1920

The interesting item this year was our taking possession of the house and ground known as No. 38 N. Fulton Avenue, 33 ft. by 150 ft., improved with a three-story house and garage—for $15,000. Offertory collections this year were $17,377; carnival receipts $12,600; Men's Club $3,434; dramatics $3,924; second carnival $1,400; new school pledges paid $31,980; Sanctuary Society $1,060. The total for the year was $76,146. $35,000 was still due on the school just built.

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The Brothers' school cost $3,361; and the Sisters' $3,543. The Men's Club cost $3,124; choir $1,395. The new school cost entirely $108,740, and was paid for in two and a half years.

1921

Pew rents were $4,800; Offertories $18,633; carnival $9,463. Total for the year $62,949. $11,000 was paid on the new school loan.

1922

Total receipts were $71,591. $24,000 was paid on the new school loan—thus wiping out all our debt.

1923

$2,900 went to the St. Vincent de Paul Conference; $2,300 to Bureau of Catholic Charities; Choir $1,719; Brothers $3,565; Sisters $5,150; repairs, clock, bells, and statues $10,903; $5,911 was collected for St. Mary's new seminary, Roland Avenue.

1924

Offertory rose to $19,161; pew rents $4,941; carnival $8,200; for seminary $6,929; we spent for clergy $4,178; choir $1,842; diocese $2,665; Catholic Charities tax $2,200; St. Vincent de Paul Conference $3,431; $17,144 for new organ.

1925

Offertory collection rose to $20,000, but our pew rents fell off $1,000. We spent $7,300 for relief of our poor, and $5,400 for schools.

1926

Offertory jumped $8,000, because of the introduction of the little offertory envelopes. $12,700 was collected for the seminary. We paid to St. Mary's Seminary in one check $26,000; $4,700 went for our poor; $2,200 to Catholic Charities Bureau; $2,400 to equip our biological-chemical laboratory.

1927

Our Offertory again rose to $34,770—with the help of the envelopes; a tombola brought $2,470; cards $2,770. We spent

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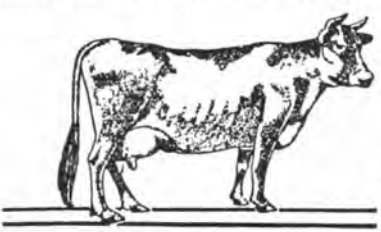

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in 1880
GIlmor 6633

$3,000 on new pendant electric fixtures and accessories in church. Brothers' school cost $3,700; Sisters' $7,800—as many new chair-desks were bought. This was our best financial year since the drive for the new school ten years before. This year totaled $75,800.

1928

Offertory was $32,800; pew rents were $3,000; cards, $2,600; total of $60,500.

1929

Offertory declined to $30,700; insurance from fire in the club $6,350. Schools cost $14,000.

1930

Pew rents went down to $2,500; but offertory collections kept up to $32,700; oyster supper and bazaar $1,800; we spent $2,200 for Catholic Charities Bureau; $3,900 in St. Vincent de Paul Conference; schools $8,800. Total receipts fell this year $9,000.

1931

Offertory was $31,000; pew rents $2,160; tuition from schools $3,500; making a total of $69,480. We spent $5,750 on our parish poor; and $11,600 on our school.

1932

Offertory dropped $4,000 by the "depression;" pew rents dropped to $1,800; school tuition brought only $2,971; Emergency Relief gave us $13,669 for our destitute poor. We spent through St. Vincent de Paul Conference, for our parish poor, $18,813, largely government relief money; and for our school $13,690.

1933

Offertory again fell two thousand—to $25,000; pew rents to $1,669; tuition to $2,491. Emergency Relief gave us $36,000 to aid our poor. This was our leanest year in 15 years.

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1934

Our offertory rose $1,000; tuition rose $500.

1935

Our offertory fell back to $25,740; tuition rose $700; schools cost $14,130.

1936

Our offertory stayed about the same. So, too, pew rents. Tuition rose $250.

1937

Offertory went up to $28,523; schools cost $11,431.

1938

Offertory was again up to $28,667; tuition $3,400; $4,800 went to the relief of our poor, and $13,100 to our schools.

1939

Offertory again rose to $29,785; pew rents dropped to $994; Ladies of Charity raised $2,525; camp $2,300; evening services $1,103; donations $155; benefits $2,395; Sanctuary collectors $422; Journal $936; Mission $2,336; votive lights $1,030; poor boxes $3,085; school tuition $4,026; collected for Archbishop's Jubilee $1,187; for Archdiocesan purposes $2,297. Total, $61,289.

We spent for petty alms $517; Ladies of Charity $4,511; five parish clergy $3,200; Mission $1,086; sent Archbishop $1,300; choir $1,642; sexton, fireman, charwoman, and 3 maids $4,928; rectory $1,636; insurance $642; heat, light, and power $4,014; painting entire exterior $3,000; Bureau of Catholic Charities $2,100; camp $2,353; Archdiocesan collections $2,928; schools $13,500—totaling $53,835.

Thus from January 1, 1919, to December 21, 1939—21 years—one million, three hundred thirty-six thousand dollars ($1,336,000) have passed through St. Martin's treasury. And this was accomplished without ever charging our parishioners one red cent to get into their Father's House.

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	1919	1939
Pew Rents	$ 6,000	$ 1,000
Offertory Collections	14,000	30,000
Total Receipts	53,000	61,000

Spiritually considered and compared we find that:

	1919	1939
Children in School	963	1,309
Holy Name Men	700	1,200
Holy Hour	1,000	400
Converts	27	46
Infants Baptized	179	240
Communions	86,000	121,700

LENTEN SERVICES

Able preachers enlightened and encouraged our faithful at many services, as follows:

1919

Very Reverend Edward Fitzgerald, O.P., Sunday nights.

Reverend Eugene Connolly, later Chancellor, on "Time; its Meaning and use."

Reverend Leonard Ripple: "Self-sacrifice."

Reverend William Hafey, later Bishop of Raleigh, on "St. Joseph, the Saint of Silence."

Reverend Edward Leonard, on "Jesus, our Friend."

Reverend Albert Smith, on "Respect for the Aged."

1920

Reverend T. David Williams gave a course on "The Soul's Ladder to Heaven."

Reverend Thomas Toolen, now Bishop of Mobile, on "Faith."

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1921

Reverend William Mackessy, later Chancellor, on "Love of our Neighbor."

Father B. J. McNamara preached, "The Hours Agony."

Reverend William J. Hafey on "Christ's Royalty and Christian Loyalty."

1922

Reverend Bernard McNamara gave a lecture on the Passion Play at Oberamergau.

Reverend Henry Collins preached the Three Hours Agony.

1923

Reverend William Baldus preached the Three Hours Agony.

1925

Reverend J. L. Weidenhan gave a course on the Soul.

Reverend Louis Vaeth preached another course.

Reverend John Russell gave the Three Hours Agony.

1926

Reverend Thomas Wheeler gave a course on "Faith and the Bible."

Reverend Jerome Sebastian preached the Three Hours Agony.

1927

Reverend Donald Boyle, C.P., gave a course—also, Reverend Joseph Buckley.

Father Felix of the Capuchins gave the Three Hours Agony.

1928

Reverend Frank Cavanaugh preached the Three Hours.

1929

Reverend Jerome Sebastian gave a course on Marriage.

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1930

Reverend John Martin gave a course on "Current Questions."

Father Aylward, C.SS.R., preached the Three Hours Agony.

1931

Reverend Joseph Leary preached a course on the Passion.

1932

Reverend John Gillard preached a course on "Christ and Social Questions."

1933

Reverend Joseph Ells gave a series on "Religious Voices."

Reverend Joseph Weidenhan gave the Three Hours.

1934

Father Clement, C.P., gave our Three Hours.

1935

Reverend Owen Doyle, C.P., gave a course on the Passion.

Father Gerstenlauer, C.SS.R., preached the Three Hours.

1936

Father Paul Francis, C.P., gave a series on "Christ's Gifts."

1937

Father Jerome Winter preached our Three Hours.

1938

Father Godfrey, C.P., preached a series on "The Eternal Quest."

Father John Duggan gave our Three Hours.

1939

Father Griffith gave a series on "The Model Christian Family."

Father Alban, C.P., preached our Three Hours.

1940

Father Selner, S.S., gave a series to the Sodality and Father Jordan, C.P., preached our Three Hours.

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Choir

ONE must specify what choir we mean here, as St. Martin's has several choirs. High Mass Choir work in this parish has long been on a high plane. That is to say, it has been elaborate and joyous and maybe a bit flamboyant "in diebus illis."

Mr. Linhard, Mrs. Saxton, Mrs. Hofstetter, Mr. Schaeffer, and Miss Jennie Rimm were earnest, devoted and self-sacrificing—the sort of people that stand by their guns, or their choir, loyally and long.

In later times Mr. Walle, Mr. Jeffries, Mrs. Civis, Mrs. Stone, Mrs. Mathews, Mrs. Scott, Mrs. Strohmer and Mrs. Neuman were well-known singers in our choir.

Miss Jennie Rimm, Mr. J. O'Connor, Miss Luella Lansinger, Mrs. Geraldine Hochrein, and since 1930, Miss Vera Kramer, have been our organists and directors.

The old two manual tracker action organ was replaced by a three manual Casavant organ in 1924, with 48 stops and about 4,000 pipes, costing $17,000 over what was salvaged from the old organ.

Three men and three women singers and the organists are paid, the others being volunteer singers. Miss Mary Harris is first soprano; Miss Clara Kries is second soprano; Mrs. Francis Cecil is alto; Mr. Clement Andrews, tenor; Mr. John Evans, barytone; and Mr. William Walsh, basso.

Other members at present are:

Sopranos: Mary Batemen, Emily Boarman, Constance Hands, Helen Lockard, Regina Manley, Rita Moran, Dorothy Miller, Margaret Ralston, Grace Ann Stiner, Stella Stiner, Angela Giardina, Marie Lockard, Kathleen Newell, Betty Lydon, and Frances Stauch.

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The proper of the Mass is always taken from Rossini. But the great old Masters are still sung for the Ordinary: Gounod, Hayden, Silas, Steiner, Rheinberger, Kreckel, Beethoven, Hummel, Mozart, and Palestrina.

I specified our 11:00 o'clock High Mass choir, and they sing each Sunday, Christmas and New Year's. But on other holy days, outside of Sundays, our high school girls sing Mass, more commonly the Missa de Angelis. Then too, our younger boys form a choir to sing High Requiem Masses on week days, and this many, many times a year.

The ten o'clock Mass gives a choir of half a thousand voices, men and women all joining in the congregational singing of the hymns of school days. This was started ten years ago and is very, very popular with our young men and women out of school and working.

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St. Martin's Schools

THE treatment of this very important portion of our parish history divides into two sections, at first distinct, and later joined together co-educationally.

The Boys' School seems to have begun very modestly in rooms on the north side of Frederick Avenue, east of Fulton Avenue, in Father Foley's time, later taking quarters in what is now 29 North Fulton Avenue. It was for a while, and in part, in Bowen's Hall, on the northwest corner of Hollins Street and Fulton Avenue.

In 1880, three Brothers of Mary came and taught forty-seven boys in three class-rooms of the then new school, later the Brothers' House, 29 North Fulton Avenue. Next it overflowed into 36 North Fulton Avenue, and next some boys were transferred to the basement of the church, and then again Bowen's Hall was used for part of the school.

In 1883-1884, the present Junior High School was built and opened to a fifth grade. The boys seems to have gotten more attention in the earliest days.

The Brothers who were principals were: Brother Edward Gorman, 1880-1900; Brother William F. Ley, 1900-1911; Brother John E. Garvin, 1911-1917; Brother Joseph G. Cagres, 1917-1920; Brother George S. Ebert, 1920-1924; Brother Joseph J. Lattner, 1924-1926; and Brother Joseph F. Schutz, 1926-1928.

GIRL'S SCHOOL

Out of Saint Joseph's Industrial School, on the southeast corner of Carey and Lexington, 1865, came our Girl's School. The Sisters of Charity conducted the former, and in 1868 added a parochial school there under Sister de Sales Kernan.

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This parochial school moved to 36 North Fulton Avenue in 1882, Sister Loretto Dinkgrove then being Sister Servant, aided by three Sisters. In 1883, the girl's academy was built on the west side of Fulton Avenue, and in 1887, an addition toward the west was built.

May Procession

The studies then included Catechism, Church History, Civil History, Grammar, Rhetoric, Composition, Literature, Algebra, Geometry, Arithmetic, Bookkeeping, Physics, Philosophy, Drawing and Penmanship. Certainly not a poor course!

Both schools, Brothers' and Sisters', seem to have been financed rather penuriously. Twice, during the encumbency of the present pastor, the Brothers asked for and got an increase

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of salaries. And while the Sisters did not ask for it, they too were given an increase which doubled their salary.

ST. MARTIN'S NEW SCHOOL—1920

Apparently the schools of Saint Martin's were a bit behind the times with regard to equipment and comfort. Heat was inadequate, toilets quite insufficient, and the present pastor found 112 little tots in one classroom. This class had three pairs of twins: the Kreins, the Lansingers and the Keatings. When the class was divided, it later produced the famous graduating class of 1928. For years our grade course was seven years; but the High School Graduates of 1929, and all following classes, spent eight years in grades.

A new school was planned at a meeting on February 1, 1920, and subscriptions secured as follows: Dr. Edward Coolahan, Mr. Thomas Fitzgerald, Mr. Elmer Wilhide, Mr. Timothy Carroll, Mr. Denis Dore, and Mr. James O'Hara, gave $500. Mr. Herman J. Walsh, Mr. John Kelly, Mr. Henry Prodehl and Mr. Charles A. Murphy gave $300. Mr. John Mulcahy gave $200 and Mr. John Kerr gave $150.

Those who gave $100 each were:

Joseph A. Muth
Mother Urban
Mrs. M. Schminke
Tyson Lansinger
George Watt
Margaret C. Healy
Annie M. Healy
Mary B. Healy
William H. Witler
Elmer Dowling
Joseph Brady
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William Kinsey	J. J. Cavanaugh, Jr.
Thomas E. Kelly	John Dieter
Martin Healy	Hon. Charles Linthicum
Mrs. Julia Murray	Patrick O'Meara

Closing school a few weeks earlier, and a part of the excavations already done, our classes in the new school opened the second week of September, 1920. Cardinal Gibbons blessed the new brick building of three stories and basement, fifteen classrooms, cloakrooms and toilet rooms on every floor, drinking fountains, adequate electricity and splendid one-side light for all classrooms, and an adequate heating system. Frainey Bros. and Haigley built the school, and Frank Baldwin was the architect. $112,000 was the cost.

SISTERS TAKE OVER BOTH SCHOOLS

In 1928, coeducation was recommended by Catholic University Education teachers, and Saint Martin's wished to open its High School for boys as well as girls.

As the rule of the brothers of Mary would not allow them to teach girls, the Brothers left, and the Sisters of Charity took charge of both boys and girls in all grades and in the high school. The state of Maryland accredited our high school's four-year course, under Sister Marcella Timmons, then Sister Servant.

In September 1929 Mother General le Brun, accompanied by Sister Marie Reeves her Secretary, came from Paris and visited St. Martin's School.

This year three of our graduates entered the Maryland Training School at Towson—Margaret Spellissey, Louise Carter and Frances Laplanche.

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Our Sisters soon won new honors, as their scholars in both '29 and '30 won the highest place in the scholarships in St. Charles College.

By 1934, $20,000 had been won in scholarships by our boys —John Duggan, Eugene O'Grady, Harry Echle, Edward Reddy, Edward Echle, Robert Reed, Cecil Auer, Gerard Broderick, Martin Flahavan, Lester Auer, Robert Nichols, John O'Grady, William Hickey, Jack Clunk, and Gregory Echle.

In 1926, our chemistry and biological laboratory was equipped and opened, and ten years later our very popular lunch room.

A record we believe unique in the history of our school is held by the family of the late Mr. and Mrs. William Sturm who lived at 6 North Fulton Avenue. Since 1899 there has never been a single year in which St. Martin's School did not have on its rolls at least one Sturm, either a child or a grandchild of the above.

The personnel of our schools at the present time is made up of the following: Sr. Eulalia, Superintendant; Sr. Clare, Fourth High; Sr. Ann, Third High; Sr. Josephine, Second High; Srs. Lucille and Rose Marie, First High; Srs. Claudia and Rose, Eighth Grades; Srs. Mary, Eleanor, and Eliza, Seventh Grades; Srs. Beatrice, Raphael, and Florence Marie, Sixth Grades; Srs. Frances, iVncent, and Appoline, Fifth Grades; Srs. Elizabeth, Margaret, and Catherine, Fourth Grades; Srs. Flavia, Mathilda, and Florence, Third Grades; Srs. Irmina, Adele, and Margaret Mary, Second Grades; Srs. Victoria, Mildred, and Juliana, First Grades; Sr. Florence Marie, Primary Grades.

The line of our Sister Principals is: Sister Loretto Dinkgrave, Sister Vincent Coghlan, Sister Raphael Jones, Sister Genevieve Walden, Sister Clarisse Bresnan, till 1920; Sister Aloysius Colden, till 1920-1922; Sister Marcella Timmons, till 1922-1931; Sister Rose Quinlivan, till 1931-1934; Sister Veronica Kinnavey, till 1934-1936; Sister Ambrose Russell, till 1936-1940 and Sister Eulalia, 1940.

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A few of graduates who rose to distinction were:

Musicians: Alma Metcalf, violinist; Vera Kramer, organist; Mary Harris, Supervisor of Music in Public School; Ella Brennan, organist (deceased); Adelaide Norwood, Sister of Mercy.

Artists: Adelaide Jenkins, Supervisor of Art in Public School; Mrs. Palmer Neer, Governor of Maryland Chapter, Federation of Catholic Alumnae; Margaret Duggan Koehler, Alumnae Circles.

Many times our High School boys and girls have charmed audiences with theatrical productions. One especially outstanding play was "The Wild Rose," in Sister Marcella's time, an operetta, the leading role being sung by Edna Bussard.

Cardinal Wiseman's "Fabiola," was another excellent production in 1921, "Cinderella" in 1932, and "Showboat" in 1933.

SISTERS FROM ST. MARTIN'S

If the Sisters have given loving service to St. Martin's, the seed has produced a harvest for Religion as the following list of girls from St. Martin's who became Sisters will show:

1898: Agnes Fitzsimmons, Sister of Charity.

1904: Susie Wheeler, Sister of Charity.

1908: Julia Sullivan, Sister of Charity.

1910: Ida Walker, Sister of the Good Shepherd.

1911: Margaret Bueser, Sister of Charity.

1913: Bessie Duggan, Sister of the Good Shepherd; Eloise Hofstetter, Sister of Charity; Marie Dumphy, Sister of Charity; Catherine Fallon, Sister of the Good Shepherd; Mary Blair, Sister of Charity; and Lillian Taneyhill, Sister of Charity.

1909: Regina Holmes, Sister of the Good Shepherd.

1915: Marian Hofstetter, Sister of Charity; and Margaret Kinsey, Sister of Charity.

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1916: Bessie Danaker, Ursuline Sister.

1917: Genevieve Bromwell, Sister of Charity.

1918: Angela Hofstetter, Sister of Charity.

1920: Eleanor Moran, Sister of Mercy; and Winifred Blair, Sister of Charity.

1921: Angela Heinekamp, Sister of Charity.

1922: Dorothy Kinsey, Sister of Charity.

1924: Mary Ann Lewis, Sister of Charity; and Margaret Marcks, Sister of Charity.

1926: Dorothy Bopp, Sister of Charity (deceased); Mary Connolly, Sister of Charity; and Katherine Riordan, Sister of Charity.

1928: Margaret Fogarty, Sister of Charity.

1929: Agatha Cadogan, Sister of Charity.

1930: Thelma Bangs, Sister of the Good Shepherd; Anna Conelius, Sister of Charity; and Margaret McKenna, Sister of Charity.

1931: Eleanor Reddy, Sister of Charity.

1933: Margaret Walsh, Sister of Charity.

1936: Loretta Walsh, Sister of Charity.

1937: Mary Kureth, Sister of Charity; Mary Carroll, Medical Missionary; and Dorothy Carroll, Medical Missionary.

Unclassified: Other girls from St. Martin's who became Sisters are as follows:

Sisters of Charity: Mary Hackett, Felicita Doyle, Ella Hunt, Catherine Hunt, Vincent Hunt, Patricia Kenny, Mary Sullivan, Ruth Hamburger, Frances Clarke, Regina Kernan, Mathilde Inoff, Adelaide Inoff, Isabel Kelly, Ella Krapkat, and Ella Brennan.

Sisters of the Good Shepherd: Anna Fallon, Nell Campbell, Mary Tewey, Rita Kuhlman, and Mother Stanislaus.

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Sister Dimitrius Cunningham, Sister Margaret Mary McNamara, Sister Annie Swail, (deceased,) Sister Adele Bacon, Sister Pascal Knorr, Sister Maud Freyzell, and Sister Catherine Donahue, are also from St. Martin's Parish.

LOUISETTES

What might be called a Junior Ladies of Charity Society is the group of young ladies organized under the patronage of St. Louise de Marillac. The Society began in Paris in 1911. It came to St. Martin's in 1935 when 23 members joined under Mary Kureth, President; Corinne Echle, Secretary; and Hilda Krapkat, Treasurer.

The members, usually recruited from our High School, aim to serve the poor, the sick and the aged. They visit the Bon Secours Hospital, the Jenkins Memorial, the Little Sisters of the Poor, the Presbyterian Home for the Aged, the West Baltimore General Hospital, Franklin Square Hospital and St. Agnes Hospital.

Six members are, or hope shortly to be, religious Sisters.

A STRANGE TEACHER

The graduating class of St. Martin's High School in 1905 consisted of Virginia Moriss, Florence Coyne, and Anna Roach. The last named taught primary grade for the Sisters a few years. A mother of one of the children called to see "Miss Bug" and when Sister Clarisse said they had no such teacher, she replies, "Oh yes, Sister; she teaches my little girl.

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FATHER CLARENCE WHEELER came to St. Martin's in 1900, directly upon being ordained, and promptly inaugurated the Holy Hour devotion.

During his nine years in this parish, he conducted the services weekly; and when he was appointed pastor of Holy Comforter in Washington, Father Broydrick named Father Carroll Smyth spiritual director.

For nine years Father Smyth was marvelously successful as a fascinating preacher and kind conductor, and attendance grew to church capacity. He tried to arrange the members into groups or bands at the services; but as this was not popular, it fell into desuetude. In 1917 the meeting night was changed from Friday to Thursday.

At Father Smyth's death, January 29, 1919, Father O'Donovan, recently appointed pastor took temporary charge. He was so fond of the beautiful service that he kept it for nineteen years, then relinquishing its guidance to the present director, Rev. T. Austin Murphy.

Each Thursday night from eight o'clock to nine, this devotion, second only to the Mass in touching spiritual joy, is continued in our church. For one hour the Blessed Sacrament is exposed over the high altar, prayers are read, hymns sung, a meditation or sermon given.

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  Why so oft, as though in prayer,
Sitting at the Feet of Jesus—
  Tell me—why so often there?

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Just to know how much He love me;
Just to make my heart rejoice!

"Just to tell Him every sorrow;
Just to whisper every care;
Just to see Him fondly listen;
Glad, so glad, my griefs to bear.

"Sitting at the Feet of Jesus,
Looking up with gladsome face,
Gazing at His matchless glory,
Wond'ring at His boundless grace.

"Filled with rapture at His beauty;
Spellbound, ling'ring at His Feet;
Ling'ring at His place of blessing—
Ah—no place to me so sweet!"

HOLY NAME SOCIETY IN ST. MARTIN'S

Forty-nine years ago St. Martin's Branch of the Holy Name Society was established here under Father Broydrick. Mr. George Callis was the first President. Succeeding him came Mr. Michael Reed; Mr. Adolph Prevast; Mr. John C. Muth; Mr. George Falter; Mr. Joseph Tully; Mr. Joseph A. Muth; Mr. Nicholas J. Murphy, for 19 years; Mr. Addison Fowler, and Mr. Richard Reddy.

Treasurers have been Mr. Sebastian A. Muth; Mr. Joseph Prevast and Mr. Joseph Woutesseth.

Secretaries were Mr. John C. Muth; Alfred Murray; Aloysius Kircher; William F. Stricker; Joseph Tully; Joseph H. Buser; John F. Berry; Robert Kennedy; William Hannecke; Harry Echle. Also among our officers were James P. Malloy; Charles A. Murphy; William P. Kennedy; Ferdinand Bruns; John T. Mulcahy; Theodore Blair; Tyson Lansinger; John Leahy; Francis Leilich; Arthur Schuster, Jr.; John J. O'Brien; J. Payne Blair; Vincent Victor; and John Hayes.

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reverence the Holy Name of Jesus and to receive Communion monthly on the second Sunday.

The Holy Name Society is splendidly fulfilling the purpose Father Broydrick expressed in organizing it, "of bringing the men of the parish into more effective union as well as leading them to a bolder and more fervent profession of faith."

At present St. Martin's Holy Name Society has the following officers: Thomas J. Kenny, President; J. Payne Blair, Vice-President; Paul Sedlock, Secretary; John J. Dotterweich, Recording Secretary; Frank Wall, Jr., Treasurer; and John J. O'Brien, Marshall.

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Father Foley started the Sodality of the Blessed Virgin Mary in 1879. Father Broydrick soon took over, however, and directed the Sodality for about six years. He was followed by Father Hannan and Father McCormick.

Miss Delly Hilberg was President for many, many years. Others who held this office were Miss Benzinger, Miss Plunkett, Miss Mary Carroll, Miss Maggie McColgan, and Mrs. Lilly McCoy. When Father John Norton was appointed director, Miss Kate Donnellan came into office as President. As her successor Miss Hilberg returned to office. Under Father Collins, Miss Mary Leonard and Miss Mary Medinger were Presidents. Under Father Barron they continued in office.

Succeeding Father Barron the present spiritual director is Rev. Francis X. Lannon. The Sodality is composed of both married and single women. The purpose of the Sodality is to show public veneration to the Mother of God. To this end they attend the seven o'clock Mass on the third Sunday of each month and receive Holy Communion in a body. Further, after a member has been formally enrolled she is expected to attend the Tuesday night Sodality service where she shows her love and devotion to Our Lady by the public recitation of the Little Office of the Blessed Virgin Mary. To further increase devotion to Mary the Novena in honor of the Miraculous Medal was started in St. Martin's in the fall of 1938.

The beautiful white marble sanctuary rail, and one of our windows were the gifts of the Sodality to the renovation of St. Martin's years ago. The Sodality has figured in many good works in the parish such as fairs, carnivals, May processions, Sodality gatherings at the Armory and the Cadoa, and in the work of the South Broadway Community House.

At the present time the Sodality is actively directed by the following officers: President, Mary Leonard; vice-president, Katherine Fox; secretary, Majolta Farrell; treasurer, Mary McNulty.

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SANCTUARY SOCIETY

This group of parish workers is a new and ampler Society, started afresh in 1919, succeeding to an older one. Years gone by two or three ladies had devoutedly done a somewhat similar service for St. Martin's—but a systematized plan was formulated twenty-one years ago.

Miss Mary Leonard was at that time installed as President, and Miss Annie Brady, Vice-President. Under their direction were four bands, each taking turn every third month, with half a dozen young girls in each of the four groups.

At present Miss Cecilia O'Neill is head of band No. 1, with the Misses Agnes Ruckle, Corinne Echle, Kathryne Kerwin, Margaret Hutchins, and Fanny Mannone as assistants—during January, the first week of May, June, and October. Miss Mary McNulty has band No. 2 and her helpers are: Misses Lillian Caulk, Regina Manley, Margaret Gillooly, Helen Leap, and Mary McHugh. They are in charge during February, the second week of May, July, and November. The head of the third band is Miss Catherine Slunt—with Misses Teresa Slunt, Mamie Rice, Emma Rice, Gladys Wehner, and Jane Schuster as assistants. They have March, third week of May, August, and first half of December. Miss Marie Belz is head of band No. 4, with Misses Alice Wood, Frances Tiralla, Doris Auer, Alene Kotha, Rita Moran, and Teresa Catenese associated with her. These take charge in April, fourth week of May, September and second half of December.

As we burn many candles and use only natural flowers, their work is no child's play, especially in Holy Week, Forty Hours, and at Christmas.

Their number is depleted occasionally, now by the call of religious vocation, again by the sacrament of matrimony.

Another group of workers collect funds for the purchase of linens and silks, candles and flowers for the adornment of the sanctuary. They collect ten cents a month from hundreds of

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our faithful. This group is composed of Misses Anderson, Agnes Duggan, Cecelia O'Neill, Lillian Caulk, Mary Leonard, Mamie Rice, Katherine Fox, Mary Dushane and Mrs. William Rhoades.

TABERNACLE SOCIETY

The Misses Amelia and Louise Dieter, with a dozen other ladies, started this society in the winter of 1919. The object is to mend old and make new altar linens and vestments.

Besides altar cloths, credence table covers, confessional curtains, altar boys' cassocks, surplices, cerecloths, and albs, some more ambitious work was done.

An archiepiscopal white satin throne was made, with hand-made fringe and His Grace's coat or arms painted on the front pendant. A specially fine white silk cope was successfully completed hand-embroidered with passion flowers of natural colors, beautifully worked front panels and cape. An impressive black satin chasuble with embroidered Y cross of white Ascension lillies came next. A violet Mass set with a Y cross of green grapes and natural colored wheat heads and a crown woven in the arms of the cross is seen in Lent. A gorgeous set of white silk, the cross woven in peony-sized American Beauty roses, with additional stunning humeral veil richly embroidered in the same rose style, and tabernacle corporal and veils quite ornate in the same superb motif is used at midnight Mass. A chaste white set with Y cross of blue iris tones in admirably for our Lady's feasts. A handsome green silk Mass set, ornamented with forty hand embroidered white roses, is seen many Sundays in cool weather.

Many less splendid Mass vestments, copes, besides corporals, palls, finger towels, purificators, etc., were embroidered by other ladies of the society, Mrs. Elmer Wilhide, Miss Frances Buser, and others. But the patient, talented work of Miss Louise Dieter is really monumental.

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The line of presidents has been Miss Amelia Dieter, Mrs. J. Harry Carr, Miss Annie Brady, Miss Mary Kernan, and Mrs. Charles A. Murphy.

At present the officers and members are: Mrs. Charles A. Murphy, President; Mrs. John Francis, Vice-President; and Mrs. Stephen O'Neill, Secretary-Treasurer. Other members are: Mrs. Richard Barron, Mrs. Joseph Buser, Mrs. John Cuddy, Mrs. Christopher Devlin, Miss Grace Dushane, Miss Mary Dushane, Miss Mary Kernan, Mrs. John Gleason, Miss Evarista McPherson, Mrs. Clara Manns, Mrs. Frederick Rentz, Mrs. Lillian Spraker, Miss Alice Wood, Mrs. Edward Kramer, Mrs. McCormick, Mrs. Smallwood, and Mrs. Gladding.

Each Monday afternoon they meet in the sacristy of the church, and around a large table needles and threads and scissors as well as tongues are busy for two hours.

ST. VINCENT DE PAUL SOCIETY

Our Saint Martin's Branch of the Society of Saint Vincent de Paul was formed in April, 1872.

The first President was James Carroll. He was followed by Mr. Krager, then Mr. John David Wheeler, Mr. Sebastian A. Muth, Mr. John P. O'Ferrall, Mr. John F. Berry, Mr. Alfred O'Ferrall, and Mr. Stephen O'Neill. The succession of Treasurers was: Mr. James P. Malloy, Mr. Joseph A. Buser, Mr. Maurice Sturm. The Secretaries: Mr. William F. Cooney, Mr. Charles A. Murphy, and Mr. John Hayes. Back in the days of Mr. Muth $2.00 was the limit of weekly alms. About $5.00 or $6.00 was collected weekly from members.

The Society met weekly in the rectory, discussed calls, visited cases and gave relief, advice and spiritual consolation. About fifteen members were present generally, and the meeting lasted an hour or more. During the days of "depression" the Conference was assisting 240 families, which meant about 1,000 people. In 1935, our Conference men distributed in checks

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and orders from the Government over $100,000 to the poor of Saint Martin's parish. And there was never the least suspicion of malfeasance.

While the Government handsomely helped our poor in depression days the many changes in methods of distribution were very annoying to our men, and some dropped out of the Conference work because of this. But under Mr. Stephen O'Neill's able and understanding presidency and Mr. John Hayes' patient and careful keeping of accounts, we managed to keep the wolf from the doors of our parish poor.

Does the work pay? Not in human gratitude. Selfishness and sinful misuse, too, often appeared among the poor. Drink was, and is, the worst enemy. But we workers all knew that the charge that men, in general, did not want work, was a calumny and a lie. It was easy, too, but ignorant, of the rich, to condemn as lazy, the *nine,* because the *one* was at fault. During those terrible winters our people were living on $2.00 for seven days; that is, thirty cents a day.

Welcome were our Conference men as they appeared in the doorways of our poor, bringing orders for pork, flour, sugar, blankets, shoes, and under-clothing. We distributed these things in kind, as Mr. George Evatt and Mr. Joseph George, if alive could tell you today.

Thus worked the St. Vincent de Paul Society for sixty years without a cent of pay, save that from Him, Who said: "As often as ye did it to the least of My brethen, ye did it unto Me."

LADIES OF CHARITY

God brings good out of evil, and out of "depression" days the Ladies of Charity were started in our parish.

Swamped with work in the "hard" days of the early thirties, Mr. Stephen O'Neill, president of our Confrence of St. Vincent de Paul, asked the pastor, Father O'Donovan, if he could not

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get some ladies to help the men, especially in giving instructions in the homes of the poor.

Gladly and generously the response was made. To cooperate with St. Martin's Conference of the St. Vincent de Paul Society, long active in our parish, the Ladies of Charity of St. Vincent de Paul began in St. Martin's parish, March 8, 1927.

The meeting was addressed by Father O'Donovan, and a letter of approval from Archbishop Curley was read.

Officers chosen were: Reverend Louis O'Donovan, Spiritual Director; Mrs. Harry Echle, President; Sister Marcella, Treasurer; Miss Lucille Muth, Secretary; Mrs. Owen Carney, Buyer; and Mrs. Alice Stickell, Cutter.

At the meeting were Mrs. Richard Reddy, Mrs. Alexander Walle, Mrs. Henry Strohmer, Mrs. Orman Hamilton, Mrs. Howard Burroughs, Mrs. Charles Broderick, Mrs. Robert Fairman, Mrs. Agnes Zelvis, and Miss Mary Ganster.

Later they were joined by the following: Miss Stella McPherson, Mrs. William Kernan, Miss Margaret Shields, Miss Marie Belz, Miss May Dunn, Miss Lillian Caulk, Mrs. Joseph Carroll, Mrs. George Cook, and Mrs. John J. Gleason.

The Ladies of Charity met each Tuesday at 7 p.m. in the Sisters' House, 38 N. Fulton Avenue, and also attended the men's Conference of St. Vincent de Paul to acquire methods of procedure.

About ten cases were usually discussed at each meeting. Material assistance, spiritual instruction and counsel were given each case. If practicable, two ladies visited together. Each year they gave First Communion outfits to several dozen children.

The Cathedral Christ Child Society for years has been generous by inviting fifty of our children to its Christmas party, and by giving us layettes for new-born babies. The Annual Report

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for 1929 showed: 10 active members, 9 average attendance, 44 families visited, 314 visits, 7 adults baptized, 8 children baptized, 11 children clothed for Baptism, 18 children clothed for Holy Communion, 179 pairs of shoes.

Mrs. Alexander Walle became our president, February 20, 1930. A card party in February netted $425; one in November, $613. In October, upon physician's advice, Mrs. Walle resigned. Mrs. Richard Reddy became president in 1931. Miss Mary Mulcahy succeeded Miss Marie Muth as secretary in September, 1932. A card party in 1932 netted $400—and a June carnival, $899.

Active members in 1934 included: Father O'Donovan, Mrs. Richard Reddy, president; Miss Lillian Caulk, vice-president; Sister Louise, treasurer; Miss Mary Mulcahy, secretary; Mrs. William Kernan, Miss Marie Belz, Miss May Dunn, Mrs. Dorothy Corbin, Miss Dorothy Watts, Miss Frances Buser, Mrs. Robert Schropfor, Mrs. Benjamin Dyson, Mrs. McCaig, Mrs. Joseph Carroll, Miss Lulu Nolan, Miss Mary Leonard, Miss Dorothy Carroll, Mrs. Houf, Mrs. Bertha Yieldhall, Mrs. M. Shogogue, Mrs. E. Sharp, Mrs. H. Litz, Mrs. L. Lehrer, Mrs. William Stewart, Mrs. William Brougham, Mrs. J. Hartly, and Mrs. William Kilbourne.

In 1934 Miss Caulk became secretary and Sister Frances succeeded Sister Louise as treasurer.

New members in the 1936 list were: Mrs. Eleanor Rice, Mrs. Muth, Mrs. C. Reich, Mrs. M. Kelly, Mrs. Richard Barron, Mrs. G. Hensler, Mrs. Hucht, Mrs. Smith, Mrs. Joseph Uhlhorn, Mrs. McCarthy, Mrs. Shay, Mrs. Esslinger, Miss Lillie Ritter, Mrs. Florence Kelly, Miss Garennes, Miss Blatau, Mrs. Andres Calas, and Mrs. John Kolb.

In 1937, 1938, and 1939 Mrs. Andres Calas was president, and Miss Lillian Caulk was secretary. Newly acquired members were: Mrs. Joseph George, Mrs. Kramer, Miss Alene Kotha, Mrs. Smith, Mrs. Hachmeister, Miss Mary Swail, Mrs. Seebode,

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In the one month of January, 1938, the Ladies of Charity spent $800 for our poor, and $600 the same month of 1940.

The work is financed by card parties, dances, raffles, and the poor-boxes in the church. The Ladies meet each Monday at a quarter of seven in 29 N. Fulton Avenue and for an hour and a half discuss cases and remedies. Two small rooms adjoining are stocked with new and used clothing and shoes to be distributed to the poor from time to time.

The number of Baptisms prepared for, marriages validated, converts instructed, children brought to school and adults back to the sacraments, positions secured, homes furnished, groceries, milk, coal, medicine provided, etc., would fill many pages.

Besides the two dozen active members, there is an auxiliary of nearly 200 contributing members, including some generous seamstresses. These ladies also manage our School Lunchroom, where hot soup, chocolate, etc., are given to nearly 200 children each school day.

Mrs. John Kolb is now President, and Miss Lillian Caulk, Secretary, with Father O'Donovan, Spiritual Director, and Sister Frances, Treasurer. Mrs. Richard Barron is in charge of milk and candy in the lunch room.

"I was hungry and you gave me to eat."
"I was naked and you covered me."
"I was sick and you visited me."

—St. Matt. xxv, 35-36

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St. Martin's Dramatic Club

THIS Club was organized in the Lent of 1919; and in twenty years it has given forty-one plays. Usually three nights were necessary to allow all of our parishioners to gain admittance; and about half the plays were repeated in other parishes and institutions in our city and suburbs.

The quality of the shows testifies to the high standard set by our players. Executive staff: Harry A. Echle, President; Nicholas J. Murphy, Secretary; Thomas Murphy, Treasurer; Roger Lewis, Managing Director; John Linsenmeyer, Musical Director; Joseph Dreisch, Electrician.

We were fortunate to have able and willing managers like Mr. Roger Lewis and Mr. Harry Echle; also an experienced coach, Mr. Charles Howell. Mrs. Harry Echle, for fifteen years was usually the Club's leading lady.

During the last twenty years the following plays were presented at St. Martin's as well as in other halls throughout the city.

1919: Comedy and Minstrels, and "The Taming of the Shrew."

1920: "The Merchant of Venice," "The Upper Room," and "The Lion and the Mouse."

1921: "The Rainbow," "The Upper Room," "Under Cover," "The Truth," and "The Third Degree."

1922: "Peg O' My Heart," and "The Misjudged Wife."

1933: "Joan of Arc," and "Daddy Long Legs."

1924: "The Rainbow," "Honor Bright," and "At Cozy Corners."

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1925: "The Boomerang," "The Upper Room," and "The Smith Family."

1926: "The Grouch," "The Taming of the Shrew," and "What's Your Hurry?"

1927: "Turn to the Right," "Love and Forgive," and "Smith's Unlucky Day."

1928: "Go Slow, Charley," "St. Francis of Assisi," and "Orange Blossoms."

1929: "Pilate's Daughter," "Pal's First," and "Live and Learn."

1931: "The Upper Room."

1933: "Be Yourself," and "Talk of the Town."

1934: "A Family Affair."

1935: "It Pays to be Good."

1936: "It Happened One Night."

1938: "Easy Money," and "All the Comforts of Home."

1939: "All the Comforts of Home."

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Providing for the care and recreation of children is a part of parish life. This need becomes the more felt as cities grow larger and children have fewer opportunities to get out among the green trees and fields of the country.

The first site of St. Martin's Camp was at old North Beach, below Annapolis. It was conducted by the Brothers but broke up in less than a week owing to inexperience, lack of food supplies, and no protection against mosquitoes.

Our next venture was at Sue Creek. For several summers the camp occupied a site in a cool, shady woods but the waterfront was muddy and dangerous. Messrs. William Schwarzkopf and Roger Lewis were prime leaders in those days, while Mr. Joseph Curley lent his assistance.

Taking up the map of the Chesapeake, Turkey Point looked like a good place for a site, but no land was available there. Knowing of our difficulty, Mr. Alfred O'Farrell, then President of the St. Vincent de Paul Conference, offered us the use of a property that he was interested in. It was situated at Love Point on the Eastern Shore. Only two hours from the city by steamer it offered the advantages of high ground, a sweeping view, healthy breezes, a young locust tree grove, and was just a half-mile from the boat landing. The first campers here slept in tents, and cooking was done on an outdoor fireplace of stone. As time went on a well was driven, drainage added, several small buildings and sleeping shacks constructed.

The layout now consists of a large dining hall, recreation hall and chapel, shacks for counsellors and campers, gas for cooking, and electric lights. All this is on bought-and-paid-for ten acres of land. That is the story of our seventeen years at Love Point.

At first Father Michael Hyle and Roger Wooden, then Seminarians, were in charge. Mr. John Raphael Spellissy served for a number of years. Lately Father Kailer Dunn, as a Seminarian, have been resident managers.

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Camp St. Martin's—1940

Father John Russell, formerly, and now Father Kelly, have been moderators with increasing success. Under them have served a staff of young men and women as counsellors, and, most needed of all, a number of the good women of the parish as cooks, all giving their services free.

The campers sleep on cots provided by the parish but bring their own bedding. Carefully supervised swimming, baseball, basketball, hikes and all sorts of games are keenly contested and prizes given. In two weeks some children gain as much as five or six pounds. During 1940 the camp was open for the usual eight weeks in July and August, with an average attendance of seventy-five. Mr. Richard J. Reddy, Sr. for several years has served as Registrar for the campers, while 'Uncle Joe' Falter might be called their fairy godfather.

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St. Martin's Men's Club

While a number of groups have enjoyed the use of our facilities in Foley Hall for bowling and pool, a very solid association now holds meetings there each Tuesday night following Holy Name Sunday.

Started in 1937 by Messers Addison Fowler, Joseph Falter, George Evatt, Richard Reddy, Joseph Buser and Herman Wagner it receives as members men twenty-one years of age or over, of good character, whether Catholic or non-Catholic as members.

Sociability is its prime object. It gives its members a chance to enjoy each others company, to bowl and play billiards and cards, to have a buffet lunch, in short, to spend a pelasant evening together once a month.

A second but very important purpose of the Club is to help our Camp at Love Point. In fact, the idea for the organization seems to have originated among the group which annually goes to Love Point on Decoration Day to get things ready for the opening of the season. Not only have the men planned and built a number of the newer buildings on the property but they have also paid for them as well from the card parties and carnivals they have sponsored. Father Raymond Kelly is Moderator of both the Club and the Camp. They have both proved successful and fill a real need in our parish.

Mr. George Evatt was the first president. The present officers are: President, J. William Eder; Vice-President, George Smith; Treasurer, Michael Blum; Recording Secretary, John Kavanagh; Financial Secretary, Richard O'Neill. Dues are thirty-five cents a month. There are now one hundred and fifty members.

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Sports In St. Martin's

THE history of sports in St. Martin's is largely a history of Foley Hall. To supply the need of a parish recreation center Monsignor Broydrick built Foley Hall in 1893 at an expense of ever $20,000. The motive behind this enterprise was indeed ambitious for the time.

In appealing to his people in 1895 Monsignor Broydrick said: "Our young men's societies are without suitable quarters, and in consequence they exist with a very slender membership. Without a place to assemble and divert themselves, the young men seek various avenues of pleasure, and too frequently are found in places dangerous to their morals. Many a wrecked life is entirely due to bad associations in youth. Means therefore should be given to the youth of the parish to have healthful and attractive enjoyments under the shadow of the church, and they will be preserved from the contagion of vice and profit by their association with the good and virtuous of the parish."

Since that time sports have undergone many changes. In that distant day basketball, now the most popular sport in America, had not even been invented. Yet when it did appear the upper floor of Foley Hall was found to be admirably adapted to the game. This fortunate circumstance in addition to the fact that basketball requires little equipment has made basketball the leading sport in St. Martin's.

In recent years St. Martin's graduates have taken prominent parts on Catholic high school and college teams in the city. This year Gilbert Stricker was Captain of Loyola High which won the championship in the A Conference. At the same time the fine shooting of the Bock brothers and other St. Martin's boys was helping to keep Loyola College on top in the Maryland College League.

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In the Senior K of C Basketball League, for the season of 1939 and 1940, St. Martin's consistenly held the runner up position.

Junior Basketball Champions—1939-1940

The outstanding achievement of the season, however, was turned in by the Eighth Grade boys who carried off a beautiful trophy by winning the Championship in the Basketball League sponsored by Calvert Hall. Charles Reis also received recognition as the most successful coach in the League. The champs are Robert Barr, Captain; Wiliam Kilmartin, Robert Manley.

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Robert Falter, John Schrooder, Philip Halligan, Kenneth Jackson, Arthur Lamb, Vincent Piazza, Jack Blair, John Duffy, and Donald Kenealy. Another team in the league sponsored by Mt. St. Joseph also did well.

Under the auspices of the Junior Holy Name Society the first floor of Foley Hall with its facilities for bowling and pool are open to boys between the ages of 14 and 18 every Friday and Saturday night from 7 to 10 o'clock.

As the weather moderates sports naturally seek the outdoors. To keep our school children occupied after they have finished their lunch at noon Father Lannon has developed a system of organized games for both girls and boys played in the street in front of the school.

Our girls have not been neglected in our recreational program. The High School girls have a P.A.L. instructor once a week and have developed quite a few good teams. They have always given a good account of themselves at the track meets held at Patterson Park.

In the good old summer time baseball naturally comes into its own. Our Junior High has a team in the Catholic Parochial League. The older boys are represented by a team in the Maryland League. Though they have not attained the heights reached under Father Collins when he had such stars as Peck Lerian, Harry Gerwig, Leo Gallian, Donald Payne, and Jerome Reahl, still they are giving a good account of themeselves.

We have always tried to have the greatest number share in health giving games, rather than develop a few stars. Intramural games give more chance for our own boys and girls to get exercise and hence have been encouraged on the theory of "the greatest good for the greatest number."

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OUR parish is blessed by the holy lives of forty Sisters, as many Magdalens and 200 children in the Good Shepherd Convent, Mount and Hollins Street.

The convent is older than our church, for Father Thomas Foley, in 1864, received from Mrs. Emily McTavish, grandaughter of Charles Carroll of Carrollton, her old 3-story mansion; and four Sisters went there in 1864.

Three years later, additional ground, which is now the entire square, was obtained, an enclosing stone wall was built, a chapel, penitents' building, and Magadelene foundation started. Three more years and their private cemetery was opened.

In 1874 the State gave them an appropriation of $1,500. Now the City, as well as the State, pays $180 a year for each child sent to the Sisters for care and education.

Eight grades of school follow the 'syllabus' of our Archdiocesan Schools; typing also is taught to a limited degree. The children are trained in plain and fancy sewing, domestic science, cooking, cleaning, etc., and have two twenty-piece orchestras.

The Magdalenes lead a vigorous life of penance. They occupy themselves doing fancy handwork, sewing and embroidery. Their vestments, altar linens and banners adorn many a parish church while their altar breads are sent far and wide.

Mother Stanislaus Barrett is at present Mother Provincial, a lady from St. Martin's parish. She is provincial also over the Calverton and Washington convents. Monsignor O'Donovan is their spiritual Superior, and St. Martin's priests hear the Confessions of the children and say daily Mass in the Community Chapel. The Sisters and Magdalenes are cloistered, and the characteristic quality of their supervision over the children is kindness and patience.

Their Mother Foundress, St. Mary Euphrasia Pelletier, was canonized this year.

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WHILE the starting of the convent dates back to Father Broydrick's time, the beginning of the hospital was in December, 1918.

In the olden days the Sisters went out and nursed in homes; but nowadays they find they can do far better work if they bring the sick to their hospital. And while the original plan, with its many kindly services, in houses of sickness and suffering, is now nearly a thing of memory, the excellent and generous labors inside the Bon Secours Hospital more than outweigh the work of days gone by.

Mother Urban, who had a man's head on a woman's shoulders, with daring and vision put over the change. The wealth and gratitude of Mr. George Jenkins financed the building of the hospital in 1918. Five years later he gave more money for an addition. Again by will Mr. Jenkins left a third bequest, enabling Mother Donat to build the maternity division. Having 170 beds capacity, an accrediting of the American Medical Association and of the American College of Surgeons, and a staff of devoted and able Sisters, no wonder it is a most popular hospital for Catholics—from Archbishop Curley down—and a precious blessing on St. Martin's Parish.

Now complete with its excellently appointed Maternity Ward, its cheery children's department, its light and airy private rooms, its modern x-ray and analysis rooms, may it always remain in our midst to serve God and the sick.

"Jesus went about all the cities and towns, healing every disease and every infirmity." —St. Matt. ix, 35.

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It has happened that sometimes couples who come to be married arrive late at the Rectory or Church. On Thanksgiving Day years ago one wedding party, coming from out Pimlico way, was nearly an hour behind time. Finally they showed up and explained that they had put the wedding ring away so carefully that when they looked for it on the all-important day, it could not be found for nearly an hour.

Another couple came to be "married over," which registered careless Catholics. This couple had no wedding ring at all. Considerately, we keep a ten cent ring at the Rectory for just such occasions. But, in this case we were non-plussed, not to say "whipped." For the newly married bride seemed immensely to like our ten cent ring for she proudly walked off with it, which necessitated another trip on our part to the 5 & 10.

A STRANGE ANOINTING

Another sacrament, this time the last in most lives, was received under rather unusual circumstances.

The subject thought he felt bad; indeed he was confident that he was very ill; even feared that he was going to die. Moreover, he so persuaded and prevailed upon one of the young priests that he ought to be anointed, and not the next day, but immediately—right then and there.

It is a dreadful neglect delibrately to refuse the comforts of the last sacraments to one in danger of death; and, who should know how one feels if not the person himself? So "offing" shoes and socks, right then and there, in our front parlor, this devout, death-fearing man was anointed—and then walked home.

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Becker Pretzel Baker

Baltimore's only Pretzel Bakery

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JOSEPH SERIO

Fruits and Produce

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Car Washing and Greasing

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GENERAL AUTO REPAIRS
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222 S. PAYSON ST.

H. B. Hull & CO., Inc.

Coal—Fuel Oil—Oil Burners
200 N. Franklintown Road
GIlmor 6030

Poplar Upholstering Shop

J. SCHAEFFER, Prop.
Work Satisfactory
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Moreland Ave. & W. Md. RR.

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Groceries, Meats and Produce

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MONROE & McHENRY ST.

GILMOR 1366

Frederick Tailoring Co.

Repairing—Cleaning & Dying
2303 FREDERICK AVE.
GIlmor 2763

Wagner-Correll

Bakery

214-20 S. Franklintown Road
GIlmor 3897

John O. White Co.

Roofing

100 N. FRANKLINTOWN ROAD
GIlmor 4448

MILK BOTTLE IN CHURCH

Just who, we did not surely know, but we "hae our dutes."

It was this way:—The beautiful stained-glass window, portraying St. Martin cutting his cloak in half for the cold beggar, was found shattered one cold winter morning, before Mass, ten years ago. How to explain it?

As the fracture was very high up, it required a strong arm and lot of force, stimulation, and 'spirits' to cast the milk bottle up there, and through the window into Father O'Donovan's Confessional. We all agreed that not the milk container, but the container or some stronger liquid, should be in the confessional.

CHIP OFF THE OLD BLOCK

Occasionally our school boys need a bit of fatherly advice from us priests. As one boy had been quite wayward, one of the priests took him aside and spoke to him—how he should aim to study, attend class faithfully, keep the laws of obedience, try to become a good man, and grow up to imitate his father. "Because if you don't, you may land up in the Juvenile Court and St. Mary's Industrial School." "Yes, Father, I guess that's true; my father's in the House of Correction already."

SUPERSTITIOUS SISTERS

In the primitive simple days, the Sisters seem to have been a bit more humorous, or unsophisticated, than today.

From one who taught here many years ago, it was learned that a quaint old colored man, named Brown, was fireman and janitor at St. Martin's. "We always had Brown enter the front door and walk through the house early on New Year's day, because it is good luck to have a man enter the house first on the New Year, and we didn't know any other."

Remember that was long, long ago.

Appreciation

We are grateful to those whose names appear on the Patron list in this book. Their interest has encouraged us, and their support has helped us in the work of preparing this volume.

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If omissions or inaccuracies have crept into this work we trust our readers will be kind enough to overlook them.

"To err is human; to forgive divine."

FATHER SPRAKER